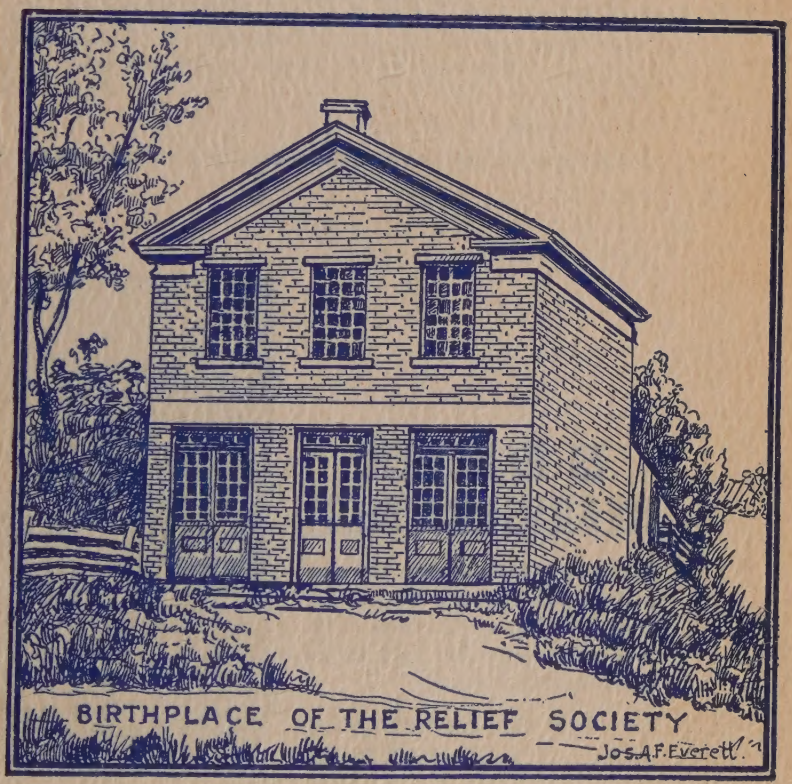
The RELIEF SOCIETY Magazine

Volume XXI MARCH, 1934 No. 3



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THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints

VOL. 21 MARCH, 1934 No. 3

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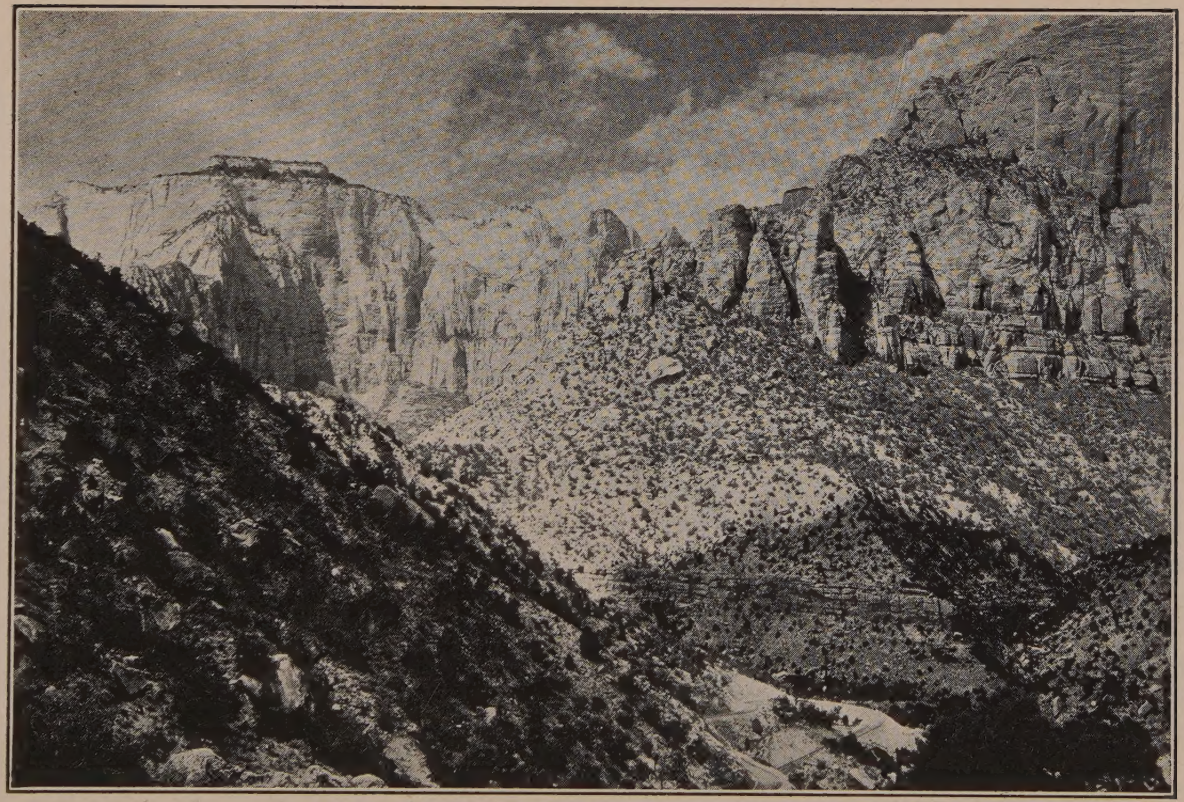
To March

By Arthur James Bowers

March, thou art a vagrant, flurried thing
That harries yonder clouds' tempestuous flight;
That animates all youth, with kite on wing;
And clothes, with shrieking sounds, the somber night.
Vent thy seasonal, pent-up wrath—
How sweet and placid the after-math!

Loose thy trumpet blasts, oh March!
Steel thy reckless breath with biting edge!
Thou toucheth not the glow of my warm hearth
Nor ire yon geese above, in sweeping wedge.
Dost think thy raucity a boon?
I shall be avenged in quiet June.



IN SCENIC SOUTHERN UTAH

The
Relief Society Magazine

VOL. XXI MARCH, 1934 No. 3

Glancing Forward

By Kate M. Barker

"As we gain the loftier eminences we see the snowy summits before us touched by the light of the moral ideal, transforming themselves before our eyes into what appear to be the ramparts and spires of the Golden City. We climb still higher, and the vision travels with us lighting on the next succeeding range. And so on and on as we ascend."—*Adler.*

PROGRESS is effort stimulated by ever truer sight of new and finer outlooks. Each new age has a double duty to perform. It has its own special problems to solve and it must keep its eyes to the future for ever brighter visions.

An organization for social uplift must not only function for the conditions under which it was created but it must have elasticity to meet new needs or solve new problems as they arise. If it is kept in mind that the world has created and perfected its social machine slowly and with great difficulty and that some of its best and most tried social machinery seems now to be breaking down, the inspiration of the prophet in organizing the Relief Society is at once apparent.

"There are other kinds of service to be rendered. New conditions will continue to arise. But Joseph Smith, the founder of the Relief Society, though he gave fundamental principles to guide, had the vision to leave it unrestricted to grow and expand to meet the changes in the social world." *Amy W. Evans,*
Radio Talk.

That the women of this organization were so well prepared to meet the emergency in relief work of the past three years was due to the vision of their leaders in preparing for this very need. This seems to be the special problem of this age and nobly are the women meeting their responsibility. But the work must not stop with giving material relief. These measures must be only temporary. The big job is yet to be done—the bringing about of fundamental social improvement. Human beings have the right to be freed from the crushing fear of want and they also have the right for future growth a hope or opportunities for richer and more satisfying lives.

"The old standards that had to do with money and success are gone. Now human happiness, not privilege, must be the test of everything."
—*Frazier Hunt.*

In a world so abundantly blessed with the necessities and even the luxuries of life, surely there is enough intelligence to find such means of distribution that no one need suffer for the lack of necessities. Are we not beginning to glimpse the future when the order of society will be—not "Some will work, and get and share," but "all will have the joy of working and getting"—when each one can have joy in some creative work and share in the opportunities for education, health and recreation.

SOME one has stated a new commandment thus—

"Thou shalt build an economic system and a social order in which it will be possible for people to love their neighbor as themselves."

To attain this vision of a better future will require far reaching changes in our whole social and economic structure.

Anything dealing with human welfare is the province of the church and is woman's special work as outlined by the Prophet Joseph Smith.

Women must do their part in this social re-construction work and it is the opportunity of the Relief Society to help its members to understand the changing social problems, to arouse them, from the passive attitude too many take, to a sense of responsibility and to awaken in them the impulse to find out how best they may meet it.

LEISURE time has always been a problem and is becoming increasingly so. The way it is spent may determine in no small degree the future of civilization. It is a problem for which the mothers must prepare. The culture of the home depends more upon the mothers than upon anyone else. And it is in the home during the formative, impressionable years of childhood that the foundation for future ideals is laid.

WILLIAM SLOAN COFFIN, president of the Metropolitan Museum in New York, says—

"At the present we have plenty of leisure for culture but little culture for leisure."

And George W. Alger in "Leisure for What?" says—

"The great problem before us today is to create a civilization that does not degenerate under leisure. This can be done only by setting in operation forces working for a culture that recognizes as no civilization since the fall of Rome has been required to do, that leisure is and must be a means, and not an end; that its true value is measured by what we do with it—by whether it lifts or lowers us in the great world of intangibles, the world, not of material, but of spiritual values."

THE self-denial recent years has forced upon us has resulted in reawakening our idealism, the mind and spirit have assumed new importance and new beauty. We realize we have not lived up to our possibilities as children of God, that our way of life has been too small for the capabilities we inherit. In "glancing forward" we need to look deep into our minds and souls and ask ourselves wherein we have failed. We have not been left to struggle in the dark. We have been given the fundamental laws of right living in the gospel, of which all truth and beauty are a part. We need a broader understanding of its principles and their application to present problems, we need a greater appreciation of its worth in our lives and a broader culture to help us see its real beauty and above all we need to have

our knowledge vitalized. We need impelling ideals to give enthusiasm, strength and inspiration, to put the breath of life into our beliefs, to give us the Will to do as we know that belief and action may be in harmony.

"To lift us in the great world of spiritual values," is the aim of our educational work. To achieve the result we must strive to improve our methods of teaching that our work may become really creative.

One of the great needs of the world today is more friendliness. Human sympathy and helpfulness are among the most beautiful things in life. There is so much suffering and sorrow, each one has special problems and needs, yet too often we have to say, "If I had only known," or "why didn't I remember?" Every one longs for friendship, sympathy and understanding, yet we live our lives so apart and in the real difficulties of life we understand each other but little and help each other less.

In our ordinary social contacts we touch but the surface, there is little expression of our real selves, little soul contact. It is only in spiritual contacts that real understanding comes. In our Relief Society organization where we focus our energies on the finer things of life, where all our lessons are coordinated and animated by the spirit of the Gospel, giving all a spiritual significance, this mutual understanding and helpfulness should grow and from the contacts we should discover new and deeper meanings and richness of life. It is only within such a social medium that persons can realize themselves.

Each person has something he can contribute to the good of the whole something probably which is found only in himself. All have equal obligation to give their best but they need help, encouragement and opportunity to give this best and to make their best still better. The Relief Society should give this help, this opportunity to each of its members.

If we can create this generous and vital friendship cemented by a testimony of the Gospel to give perspective and set standards, can we not look forward to the time when every adult woman in the Church will be drawn into the group? A group, intelligent, alive to its social responsibility, realizing each has a contribution, each eager to assume the responsibility. A group which realizes that no activity, no cultural course is an end in itself but the means to a more complete life which will show itself in the kind of human relationships the members maintain in the home, in civil life, in the Church, wherever they go and whomsoever they meet.

If we pass on to the next generation the best work we have been able to achieve and the loftiest visions we have been privileged to behold as a result of our strivings, we shall make it possible, for them to do their work better, to behold visions still grander than ours and with a clearness excelling our own.

Religion in Action—The Relief Society

By President Hugh B. Brown

"This is my commandment that ye love one another"

THE best story of "Religion in Action" is the story of the Good Samaritan: he did no preaching, he gathered no statistics, did not ask if the unfortunate's sad plight was the result of his own folly; he saw a man who needed help and he took time to serve his neighbor, a stranger. He who needed help was not embarrassed by publicity. The Good Samaritan did not advertise himself.

While other organizations foster activities, teach theology, and train the youth of the Church, the sisters of the Relief Society—modern Good Samaritans—interpret religion in terms of service.

Some estimates of the value of the service rendered by this organization may be made by a study of its activities in any of the Stakes or Wards of the Church. For example, one Stake has the following yearly average during three years of the depression:

27,659	visits made
261	days spent with the sick
3,853	special visits to the sick and home bound
18	bodies prepared for burial
10,086	articles of clothing renovated, remodeled and given out
583	families completely outfitted with clothing
156	children provided with shoes and stockings
$13,500	total disbursements, exclusive of clothing

Similar activities are being carried out in all parts of the Church. This service is the very essence of Mormonism, combining as it does the qualities of love, loyalty, devotion, faith, hope, justice, mercy and truth. No one can measure the results or extent of these daily acts of helpfulness.

Without publicity and without causing embarrassment, this army of mothers goes out into No Man's Land and feeds the hungry, clothes the naked, buries the dead, and mends the broken hearts of thousands of casualties on life's battlefield.

But more helpful even than the providing of material comforts is the atmosphere in which these sisters work where the souls of the needy are fed and mended. One who returns after the funeral service of a loved one and finds them in his home, cooking, mending, cleaning, bringing sunshine and hope, will appreciate what is meant by the "Relief Society Atmosphere." They give of themselves and not only of their goods. They carry blessings of which they themselves are unaware, as Henry Ward Beecher said:

"Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, of helpfulness, hope and understanding, causes one to carry blessings of which one is as unconscious as a lamp is of its own shining. Such a one moves on human life as stars move on dark seas to bewildered mariners."

Surely there is no more central interest in the Church than the winning of human life to the principle

of love and brotherhood—reminding men that God is not dead, but living. Seeking ever for more efficient methods; keeping pace with the times and changing conditions, our sisters shed the radiance of that eternal spirit of love, most ancient yet ever new, which shone in the Master's ministry. They never substitute well-wishing for well-doing; but with aprons on and sleeves rolled up, they meet the need of the occasion. Here religion is a living compelling fact and not a mere theory.

With a membership made up of the mothers of the Church no organization could be better fitted for its mission, i. e., to respond to the heart hunger of the shut-ins and the bereaved, to minister to the sick and the broken hearted, to provide for the needy and to train new members in the Divine art of self sacrificing service.

Here is opportunity for each member to serve in the capacity for which she is best fitted. Here are departments for the Sunshine Workers, Welfare, Literature, Art, Household Duties, Theology. Here it is learned that none is so weak as not to bear the relationship of strength to someone weaker still, and that none is so strong as not to bear the relationship of weakness to someone stronger yet.

Much honor is shown to the Priesthood of the Church, and properly so; men hold responsible positions and are praised for their service, but when it comes to efficiency, devotion to a cause, self-less service, true religion, hats off to the ladies, God bless them.

The Cultural Side of Relief Society *

By Janet M. Thompson

THE word "culture" meant originally and still means—the cultivation of the soil. But in the course of time men and women found that the mind might be cultivated as well as the soil; they realized that mental as well as material crops could be sown and garnered—so a second definition was added to the first—this second—higher culture—covers all training, development and strengthening of mental and physical powers. It stands for the fruitage of enlightenment of civilization.

One authority says culture is the systematic improvement and refinement of the mind, especially one's own. In connection with our Relief Society work I like to think that culture is the acquainting of ourselves with the best that has been known and said in the world.

We know that the religion embraced by the L. D. S. people is a religion of improvement, and seeks higher culture and also prompts us to search diligently after knowledge. The Doctrine and Covenants says—"And as all have not faith, seek ye diligently and teach one another words of wisdom—yea, seek ye out of the best books words of wisdom—seek learning even by study and also by faith." When the Relief Society was organized, the Prophet Joseph Smith, in turning the key over

*When the Ensign Stake Relief Societies held their annual ward conferences last November, one of the Ward Presidents asked that the cultural side of Relief Society work be presented, and the following embraces some of the thoughts discussed at this particular ward conference.

to the Relief Society sisters said, "And this Society shall rejoice and knowledge and intelligence shall flow down from this time." Our Relief Society Hand Book tells us that the Relief Society was first organized for human service, but other aims of the organization were to assist in correcting the morals and strengthening the virtues of community life —to raise human life to its higher level—to elevate and enlarge the scope of women's activities—to foster love for religion, education, culture and refinement.

EDUCATION at any age is necessary for intelligent living in this rapidly changing world. Whatever makes people *think* is valuable intellectual training. Cultural development comes to us through well-directed energy. We may raise our thinking to a higher plane—but force and energy must maintain it there. One of the greatest factors in our cultural development is our social contact and our Relief Society gives us this social contact and helps us to develop the character and quality of our refinements.

We might ask—Does the knowledge we gain in Relief Society have any cultural value in the home? The children of today are daily challenging our intelligence. We are faced with obligations we should strive to meet. Just recently one mother said, "My children come home and ask me questions far beyond my intelligence and I surely feel the need of more education." A short while ago a young girl came home from High School complaining about the English she was studying. When the mother inquired what the trouble was, she said, "Oh, we are studying all about Chaucer and I don't see why we are." It was evident the young girl knew nothing of the wonderful contribution to literature that Geoffery Chaucer had made and it was also evident she was of the opinion her mother knew nothing about the matter under discussion. But this mother, by exercising her membership in the Relief Society was fortified to make an immediate adjustment of her daughter's complaint. This mother had had the opportunity in the Relief Society of studying all about Geoffery Chaucer, in "The Delight of Great Books" by John Erskine. Then, too, she was familiar with the course of study being used in the Literary Department this year—"The Story of the World's Literature," by John Macy. The mother happened to have both of these books in her library and immediately furnished the daughter with all the information and material she could possibly use regarding this particular English lesson. So, I would say, the knowledge we gain in Relief Society has a definite bearing and value in the home. The lessons prepared by our General Board of Relief Society offer great stimulation for cultural thought and development and it seems most fitting, if we are seeking a more abundant life, that we should take advantage of every opportunity our Relief Society offers in helping us attain higher levels in education, culture and refinement.

Ansulus de Insulis said, "Learn as if you were to live forever and live as though you were to die tomorrow." And Brigham Young said, "If we wish to be taught, to receive and understand, we must train ourselves—we are in a great school and we should be diligent to learn and continue to store up the knowledge of Heaven and earth and read good books. It should be our labor and our business to seek continuous education."

Happenings

By Annie Wells Cannon

MARCH.—Hope and joy are reborn in the heart of the world as the earth awakens to the sounds of spring.

THE 1934 modes for women's wear are fashioned on 18th century lines in color fabric and style. Velvets, satins, and silks, set off with fine laces and ribbons therefore are they gay, attractive and extravagant.

HER Majesty Queen Mary accepted a lift on the highway from one of her humble subjects, her own car having broken down. Will he be knighted for gallantry?

ANNE LINDBERGH has been awarded the Hubbard gold medal by the National Geographic society for her brilliant accomplishments as radio operator, aerial navigator and co-pilot. She is the first woman to receive the medal.

PRINCESS NUR HAMIDA of Damascus, founder of five women's social and political organizations in Syria and India is in the United States on a lecture tour.

MISS FLORENCE LOCKE has chosen for her recital pageants this season, "The Triumphant Women of Shakespeare," by Ellen Terry.

MRS. CARRIE CHAPMAN CATT was given a party by her many noted friends on her 75th anniversary. She still carries on for equal rights for women, the work she started as a proto ge under Susan B. Anthony.

MARINA YULONA, Cossack soldier and concert dancer has written her life "Cossack Girl." The pages of the book are full of thrills and hairbreadth escapes which seem incredible and the illustrations are even more horrifying, but her publishers declare the story to be "authenticated by documents."

MADAM HELENA PADEREWSKI, wife of the great pianist, died early this year at her home in Switzerland. She was born Baroness Van Rosen, daughter of a Russian nobleman and her influence and fortune as well as devotion were strong factors towards the success of the great artist. In 1916 Madam Paderewski launched a plan to care for war brides of Poland and established a Warsaw asylum for the care of 500 women and children.

ROSE MARIE BRANCATO, though raised in Kansas City, is an Italian girl with a marvelous voice. She is singing with the Chicago opera company this season in leading roles.

OCTAVE THANET was the pen name of Miss Alice French who died recently at the age of 84. Her authorship of novels and short stories extended over a period of many years. In 1911 the Iowa University gave her an honorary degree in literature.

ROXANA FARNSWORTH HASE of San Bernardino, winner of the Second prize in the Eliza Roxey Snow Memorial Contest has just written a successful pageant for the P. T. A. This pageant was presented at the San Bernardino, Calif., City Council of P. T. A. for their Founders Day Program, and has been sent into the National Council at Washington, D. C.

ELSIE L. PARTON

From Out of the Ruins

This poem is one of the two poems declared equal winners in the Eliza R. Snow Poem Contest.

By Elsie L. Parton

The world's aflame: aflame with lust and greed!
Great Nations plan and scheme, the weaker plead.
No peace is found midst earth's tumultuous din,
The dice is thrown—what is there left to win?
Man led by power of man doth blindly grope;
Fast fleeing time each moment robs of hope.
Men's hearts are failing fast with hopeless fear,
And far off heights more distantly appear.
But lo! from out the ruins bravely stands
A woman, holding in her upraised hands
A burning light and by its leaping flame
Across her breast engraved is shown a name.
The name a watchword through the ages long,
'Tis courage—and she makes the weakest strong.
Aloft she stands for every eye to see—
All is not lost—Rise, man, to victory!

Anne Brent, Helpmate

By Elsie Chamberlain Carroll

IV

FOR a moment Anne stood speechless looking into the questioning eyes of Hugo Loring. His form almost filled the door, but soon she caught sight of Suzanne before a mirror, slender and distinctive in a white suit, fastening a bunch of orchids at her waist. For an instant the mother felt complete isolation from that beautiful creature with soft waves of brown hair, flushed excited face, and an air of self sufficiency. Suzanne seemed as strange to her as did the man who confronted her. All this passed in a flash before Anne's mind. Then she knew that the man was speaking.

"Did you want something?" She detected annoyance in his cool grey eyes.

"Yes," Anne's voice sounded unfamiliar, "I want to see my daughter."

Suzanne whirled from the mirror and brushed past the man with a quick, glad cry, "Mother!" The next instant Anne's purse and bag clattered to the floor and her child was sobbing in her arms.

Presently the cool, deep voice of the man who had retrieved the luggage and set it inside the room, said:

"Hadn't you better come into the room. People are wondering at the commotion."

Suzanne pulled Anne inside. "I can't believe it's really true, Mother. Last night I kept dreaming and dreaming about you and it seems that this must be just a part of my dream. This is Hugo. Forgive me, darling, for being so upset. But you know how I felt about going without seeing Mother—and now I won't have to. I just can't believe it's true. Anne detected a plea in the girl's eyes for him to understand and forgive her emotion.

"I had to come when I got your letter."

"Suzanne was just telling me that she'd written you of our plans." Loring was clearly trying to conceal his irritation. He walked to the other side of the room and began to adjust a strap on a suit case. Then he looked at his watch.

"Our boat sails shortly after ten. We were just ready to leave. Would you like—I suppose you would like to go to the dock with us. It is now a quarter after nine."

Anne's brain had been whirling in a bewildering maze, but now it cleared like a flash. She looked steadily into the man's cool grey eyes. "I have come three thousand miles to see my daughter. I ask you to give me fifteen minutes with her—alone."

He flushed. A determined glint shot into his expression.

"Is that necessary? Suzanne has explained to you the importance of what she is doing to her future development and happiness. You haven's come, I hope, to try to interfere with our plans."

"Her happiness is all that I want," Anne said. "Will you let me talk to her—alone?"

"Why of course he will", said Suzanne. "What do you think Hugo is, a kidnaper? Paul Hennig is going to take us to the boat. You could wait down stairs with him a few minutes, darling".

Loring picked up the suit case and another bag and left the room, turning at the door to say,

"It can only be a few moments. Boats leave on schedule."

Anne closed the door. Could she do it? She must!

"O, Mother, it's wonderful of you to come. I felt that I just couldn't go without seeing you. I wanted to *know* that you understood."

"Suzanne, I came because I *do* understand much better than you do what this thing you are planning would mean. I couldn't let you step off into a chasm without trying to snatch you back."

"But, Mother darling, it's really all right. We love each other and our love is as sacred—as yours and Dad's."

"If you love each other, why can't you be married? When people love each other, they want to marry."

"That's the old fashioned idea—of binding together by vows and promises to someone else. We want to keep our love beautiful and sacred by keeping it free. The individual is—"

"Tell me, Suzanne, would you be as happy today if your father and I had ignored the tradition of marriage? Doesn't it matter to you that we've given you an honorable name to face the world with? Doesn't it matter that we've stayed together because of that marriage ceremony when sometimes without it perhaps the hard places in life might have driven us apart? Even if you are blind now to what such a step as you want to take would ultimately mean to yourselves, can't you see what it would mean to your children?"

"But Mother, nothing in the world is so important as the freedom of individual personality. If—if—we have children they would respect us—for the courage it takes—to—be true to—to—our convictions."

"Would you respect *me* more if I had brought you and your brothers and sisters into the world without a name or any definite family ties, just because I had some far-fetched idea about personal freedom; if *your* father had been one man and Morris and Gloria's maybe another? Where would family life where would society and civilization be if the world had gone like that? Such individual freedom would end in individual disintegration. We can't be our best selves and reach these highest possibilities you talk about without recognizing our responsibility to others—to those who love us, to society. Can't you see that, my girl? Can't you see it?"

"O, Mother—I don't know how to talk to you when you look so white and worried—when you talk to me like that. But it *is* all right. It's just the new generation demanding to live its own life. Times are different from what they used to be. Parents can't live their children's lives for them."

"No one knows that so well as parents themselves. But they can and should try to help keep their children from shattering their lives. Do you think I rushed to you for anything else than that I want you to be happy? You say times are different. Yes, some things are different, but my dear, the fundamental things never change—the necessity for self respect, the necessity of feeling responsibility for others, the soundness of the ideals that have crystallized out of the experience of the human race."

Suzanne's face was troubled. Her soul was torn between two powerful emotions.

"But Hugo—he explains it all—

so simply. If there were only time—"

The door opened, and Loring, watch in hand, entered. Anne's heart fell. There was no denying the magnetism of the man's personality. She felt blundering and inadequate in the sophistication of his mere presence.

"We have barely time to catch the boat. Hennig will bring you back, Mrs. Brent, and take you wherever you wish to go."

Anne wanted to pour out all her pent up resentment upon this suave, sleek man who had poisoned her child's mind; but she managed to control herself and answered quietly,

"No thanks, I will not go to the boat. If Suzanne is going with you, I must go home at once—and tell her father and brother and sisters what—

"I'm sorry. Come darling, we haven't a moment to spare." He crossed the room and adjusted the white fur which had fallen from Suzanne's shoulders.

The girl stood rigid, looking from the man to her mother. The atmosphere of the room seemed throbbing with the drama of the situation.

"Come on, dear, you can write to your mother when you get on the boat." He would have drawn her toward the door, but she pulled away from him and rushed to her mother.

"No. I am going home with Mother. I love you Hugo, but I can't go and leave my mother looking like that. I don't know what is right and what is wrong, but I can't go."

"Then you haven't the courage to live your own life? To demand your own happiness? Won't you come?"

"Not now, Hugo. Things are all mixed up. I can't go."

"Then I'll say good bye", and he left the room.

Anne steadied herself from the feeling of faintness that swept over her and caught Suzanne in her arms.

Most of the night they talked. Suzanne had had an offer of a position as art teacher in a mid-western private school. Her teachers thought the experience would be wonderful before she went on with her course.

MUCH as Anne wanted to take her home, she advised her to take the position. Perhaps in the quietness of Layton Suzanne would find it too hard to adjust and would repent her decision and resent her mother's interference, Anne told herself. The girl must be busy and interested.

So the next day Anne started home and Suzanne made preparations for her new work. Suzanne's goodbye was comforting to the mother. The girl looked white and stricken. Anne knew that her love had been genuine and that she was suffering, but she said,

"I'm so glad you came, Mother; I'm beginning to see already what a terrible thing I was about to do."

WHEN Anne reached home, she found general confusion. Quint was calsomining the kitchen. Gloria was washing windows in the dining room. The twins were having a swimming party with the neighborhood children in the old vegetable cellar they had filled with water.

"Why, what on earth are you doing?" she asked as she came into the house. "What's going on?"

"Dad sent a telegram that he was bringing six men home for dinner tonight. The men who have something to do with that business he went to see about, I suppose," Gloria explained. "We know how you always clean house when company is coming, so we thought we'd better.

But just everything has gone wrong. We're so glad you've come. How is Suzanne?"

"She's better," Anne said, surveying the disorder. "Six men—dinner tonight? And it is now fifteen minutes to eleven."

Anne went to her room to change her dress.

(To be continued)

Old Hands

By Estelle Webb Thomas

They spoke of the peace in her waxen old face,
Her thin, silver hair like a halo about it,
How lovely she looked in her white flowing robes—
She had loved finery, but was cheerful without it—

But all I could see was the weary old hands
That someone had folded with decorous care
Above her flat bosom. How quiet they lay,
Relaxed and at rest, as if glad to be there!

How often had they the same service performed
For others, or welcomed some wee, wailing dear
But newly arrived—bathed fever-flushed temples,
Or clasped failing fingers while Death waited near.

I saw them again—more graceful and shapely,
Dispense hospitality so graciously,
Or into small garments, exquisitely fragile,
Embroider sweet dreams of the bright days to be!

I saw them at tasks, unending and homely,
Willing and deft, with an unfailing skill:
Serving and giving—so seldom receiving!
Unasking servants of unselfish will!

I saw them outstretched to grasp the soiled fingers
Of one who has fallen—nor flinch at their touch,
And tendering mercy to needy and helpless—
Tired old hands can accomplish so much!

O, veined old hands, so worn with loving service,
Folded so sweetly above the still old breast,
Mayhap He needs your gentle ministrations,
Until He calls—lie still, dear hands, and rest!

Studies in Vocabulary

By Florence Ivins Hyde

"A good vocabulary is the golden key to many a successful life. It gives access to higher levels in the social, professional, and business world. There is no limit it offers to the student, man or woman, young or mature."—(*Josephine Baker.*)

THE building of a vocabulary is one of the most interesting types of study. It holds the same fascination which, inevitably, comes from discovering something new. Such studies are, comparatively, rare for the reason that the task is unusually difficult and arduous making it unpopular with the average student. When Prof. Gillette of the University of North Dakota attempted to determine the size of the average vocabulary, he succeeded in persuading only two students to carry out the project. In justification of his effort to make an original study, Prof. Gillette explains that "culture is the medium on which beings depend for getting a living and adjusting themselves to others. Not the academic culture boys and girls get in college, but rather the totality of all ideas, inventions, plans, ways of doing things, customs, codes, sciences, institutions and arts." By the use of this culture of which Prof. Gillette speaks, the work of the world gets done, and it is significant that the avenue of access to this culture lies in the use of words—vocabularies.

The Bible and the works of Shakespeare and Milton furnished the subjects for the first studies. The method used in measuring these vocabularies was that of counting the number of different words used in their writings. Following this method, students assigned to Shakespeare a vocabulary of 24,000 words, a number said to be unequaled by any other writer. To Milton they assigned 19,000. All the writers of the Bible together, used only 7,200 words, but they are primitive and cannot be judged by our times. Some one, recently, tested 75 speeches of Woodrow Wilson and found that he made use of 6,221 different words, from which his vocabulary was estimated to be 62,000. The editor of the *Literary Digest* then suggests that he probably knew twice that number.

Tests of primitive people have developed some most interesting facts. Dictionaries of their words have been compiled from which has been drawn the following table:

The Aztec Nahuatle made use of	27,000 words
The Central American Maya made use of	20,000 words
The Plains Dakotas made use of	19,000 words
The Navajos of the South West made use of	11,000 words
The Klamath of the North West made use of	7,000 words

A dictionary of Mexican Aztec language, dated 550 contained 13,000 words. An explorer counted 30,000 words used by the Yaagans, a race which he says knows neither coats nor trousers. We are told that the vocabulary of the Arab is fabulous; that they have hundreds of words for the camel, 500 for the lion, and 1000 for the sword.

A few years ago, the statement was made in an educational meeting that the best educated person in the room would use no more than 600 or 700 words; that an ignorant man would not use more than 300 or 400. Having heard this statement, the editor of the *Indianapolis Journal* made a study of himself. He took at random an equal number of words from each page of the dictionary, multiplied the number of pages by the number of words he understood, and computed his vocabulary. His study and others similar to his, seem to warrant the conclusion that: Every well read person of fair education, will be able to understand 50,000 words. The same person in conversation or writing will command not fewer than 15,000 or 20,000 and if literarily inclined can easily add 5,000 or 10,000 to his vocabulary. The plain people according to this standard, use or read, understandingly from 8,000 to 10,000 words, according to general intelligence and conversational power. It is understood, of course, that as we take on more culture, the number of words increases. According to an estimate made by Mr. Karl Voghts, we have added 250,000 words to the English language since 1900.

In recent years, different studies have been made in an effort to work out some standard by which to judge this problem of vocabulary building. Some exceedingly interesting information developed.—All knowledge is presumably a product of two variables; Intelligence which is our innate capacity and experience; or the kind of environment that has been acting upon us. Which has the greater influence in building up our vocabulary is still an interesting question. Mr. A. R. Taylor, in his "Study of the Child," says, "Children's knowledge and vocabulary grow at approximately, the same rate and reveal, also, the function of language in knowledge getting."

TERMAN and Brandenberg found that general vocabulary correlates very highly with general intelligence. Terman, indeed, felt that except in rare cases, verbal ability indicates the level of intelligence. He emphatically maintains that vocabulary is entirely a matter of intelligence; that it is much less influenced by culture than one would expect. In his studies he found that the backward son of a college professor, 14 years of age, tested at a mental age of 11 years. He must have had exceptional language environment, yet it did not raise his vocabulary score. A Portugese boy with poor environment tested in his vocabulary test, 18½ years when he was only 14½ years old. Terman's test consists of 100 different words from a dictionary containing 18,000 words. If the subject defines 40 words correctly his vocabulary figures 40x180 or 7,200 words.

The following table has been compiled by Terman's method of measurement:

The average person 8 years of age knows	3,600 words
The average person 10 years of age knows	5,400 words
The average person 12 years of age knows	7,200 words
The average person 14 years of age knows	9,000 words
The average adult knows	11,700 words
The superior adult knows	13,500 words
Prof. Gillette, in his test, knew	16,833 words

Terman's method of measurement was used on a group of college students with the following results:

BOYS

Freshman	9,240 words
Sophomores	10,860 words
Juniors	12,700 words
Seniors	13,040 words

GIRLS

Freshman	8,860 words
Sophomores	9,325 words
Juniors	10,130 words
Seniors	10,700 words

IT will be observed that throughout this test, boys rated higher than girls. In the tests made upon young children, it was learned that up to 5 years of age, girls rate higher than boys. After that, boys surpass them. Whether girls are slower in developing their native intelligence or whether the difference can be accounted for in the greater opportunity boys have of mixing in the affairs of the world, is another interesting question.

Terman's claim is born out by the studies of Gerlach who claims that vocabulary is a better indicator of intelligence than are college grades. Through recent studies, it has been found that those ranking high in scholarship, on an average, know 5% more words than those ranking low in scholarship.

In the light of still other studies, Terman's method of measurement is regarded by some scholars as falling short of the results such a test should attain, due to the fact that a dictionary of 18,000 words is too restricted. Webster's unabridged dictionary contains 408,000 words, and phrases.

The department of psychology of one of our universities made a study which disclosed the fact that the average child of 4-5 years makes use of 1,700 words. In its first year the child acquires from 10 to 12 words. During the second year this increases to 300 or 400 words, depending upon environment. This seems to discredit to some extent, Terman's contention that it is solely a matter of intelligence.

Still another study made of adults, leads to the conclusion that the average person commands 10,000 words. Educated persons know 60,000. Others without college education but readers of magazines, know from 25,000 to 35,000. A few, as many as 50,000. All of which are much above Terman's estimates.

Very recent tests made at Columbia University by Kenyon, tend to indicate that the vocabulary of an individual correlates with his intelligence and school achievements.

In view of all these facts it is impossible to reach any definite conclusions as to the size of the average adult vocabulary. One thing is apparent; it is much larger than it was first thought to be. Yet some interesting observations have been made as a result of these investigations, viz.; That there is a difference between reading, writing, and speaking vocabularies; that the ordinary writing needs are much smaller than was ever supposed; that the vocabulary of individuals differ according to their habitat and social relationships; that no matter how great the vocabulary may be, even the most educated, when writing, use but a small percentage of the words he knows.

If, as we are told, the only depositories our minds have for knowledge, are words, the subject of *increasing* our vocabularies is of vital importance to us. It is a thing we have to do for ourselves. What we pick up from our associates and our reading is the thing that counts. Not cheap reading, for that doesn't get us anywhere, even though it may be a

relaxation. Fine literature can be found dealing with every theme and at the same time doing it beautifully. The matter of always using the correct word is worth studying. "Choose your words as you would your clothes, selecting some for their beauty, others for their richness, and others for their general utility, always bearing in mind that, like one's garments, the words should be appropriate to the occasion."

Your Home Beautiful

By Mabel Margaret Luke

PICTURES AND BRIC-A-BRAC

THERE is no surer way of expressing your personality than in the minor details, the accessories that are added after the furniture is placed, the rugs are laid and the windows draped. These are the accents—the highlights—of the room picture. They are the little things that distinguish our homes from mere lodgings. We often hear the expression "a woman's touch," and if we stop to analyze it we will find that this feminine touch consists of such things as pictures, books, cushions and objects D'art. They not only give an intimate clue as to the personal tastes of the members of the household, but may give a distinctive and compelling charm if correctly chosen, or, if not, will mar an otherwise perfect room.

William Morris says "Do not have in your home anything that you do not know to be useful or believe to be beautiful." One may legitimately excuse a person who uses a thing through necessity, even though it is not beautiful, but the accessories of a room if not beautiful have no other excuse for being, and the use of bric-a-brac and pictures, and other objects of questionably beauty, or outright atrocities has no excuse decoratively and only results in an expression of vulgarity, destroying any claim a room might have to charm and dignity.

PROBABLY the most important of these accessories are pictures and yet more decorative crimes are committed in choosing and hanging them than in any other single medium. Our tastes, ideals and culture are revealed in the choice of pictures which go into our homes. It might be said: "Show me the pictures you hang on your walls and I will tell you what you are."

In choosing pictures for any particular room it is better to wait until the room is finished before deciding upon the pictures as the type, size and color will then more or less suggest themselves. Sometimes, however, our rooms are built around a lovely painting and so it should be hung first and from it the room scheme taken.

Pictures should be chosen for their intrinsic worth or decorative qualities and because of their suitability to the spirit of the room in which they are to be hung. If one does not know herself to be a competent judge of art it is safer to choose the works of the great masters (not originals for most of us, to be sure, but excellent copies and prints) which time and artistic judgment have set a seal upon and are of unquestionable and permanent beauty. Such are Medici and real old Japanese prints, copies of Holbein, Turner, Whistler and others. Real art will nearly always

fit in. It might be said in passing that there are now on the market reproductions of the old masters done on canvas, giving a very real effect which for purposes of decoration are as suitable as the originals.

ETCHINGS and engravings have a quality of strong accent that make it desirable that they be hung by themselves as in a man's room or library, and not in a room with water colors and oil paintings. Water colors if carefully chosen are charming, especially in informal rooms. Old Costume prints, flower paintings, framed pieces of old chintz, samplers maps and charts all find use in certain rooms. Landscapes and other cheerful pictures are suitable in dining rooms. One may often find excellent prints in some of the better magazines. Avoid pictures of dead fish or ducks and of harrowing sentiment, also calendar art. Many pictures which are really rather good have become so hackneyed and commonplace with over-use that it is well to avoid them for the sake of individuality. A stereotyped subject betrays a stereotyped mind. Do not hang amateurish attempts. Reproductions of good pictures are far better than poor originals. Family portraits unless of real worth as paintings should not be hung on the walls of your living rooms. Do not hang pictures that are neither beautiful nor desired in any other part of the house in the children's room. Far better to hang there copies of old masters so the children by constant contact grow to enjoy truly fine things.

BE careful in your choice of pictures that must hang in the same room. For instance, a Madonna or "Innocence" would not agree in spirit with "The Horse Fair", a sporting print or a modern picture with its splash of colors. You must decide the type that agrees with your room. If it is of strictly period character then you must choose pictures of that period and frame them to agree with the type of decoration chosen.

In framing pictures be sure the frames are suitable to the picture and in harmony with their surroundings, e. g. a small quiet picture would be absurd in a wide gold frame. In general it might be said oil paintings require heavier, wider frames than do water color prints, etc., which should have simpler, narrower mouldings. The weight of the frame should balance the weight of the picture, that is, pictures with dark masses and contrasts need a wider frame than those lighter in effect. Oil paintings need gilt (not bright, shiny gold) frames, while etchings and engravings have narrow black mouldings, or black with a gold inner line. Many prints, especially Japanese, are good in painted frames, or narrow gold ones. Usually the more simple the frame the better it is likely to be. Groups of pictures, which should be similar in size and subject, should be framed in a uniform manner.

Pictures should be hung at eye level, or nearly so, for a picture that is hung too high to be seen is of no use. Of course, when hung over a piece of furniture a picture must be hung so that together they form an agreeable group. They should be hung flat and parallel with the walls, never tipping forward. Hang with two cords to the picture moulding, or by invisible nails, never with one cord from one nail, which makes an ugly triangular space above the picture, at variance with the structural lines of the room and so attracting undue attention. Heavy pictures should be hung from strong nails

and cords so they seem to have a visible means of support. The wires may be toned in with the general wallcolor. It is highly appropriate to set oil paintings in the panels of a room, using the panel moulding as a frame. This is especially so above a mantel.

Pictures, rather than be hung alone should be grouped with furniture. Usually the focal spot for a picture in the living room is above a mantel. Over a chest of drawers, sideboard, groups at each side of a secretary, highboy or dressing table, or above a couch or bookshelves—all offer themselves as suitable places for pictures.

Be sure the picture is not too large or small for the furniture with which it is grouped or for the space it is to occupy on the wall. In hanging a pictue on a panelled wall be sure it fits well within the panel and does not overlap at the side, and it should be of the same general shape. That is, a wide rectangular picture should not be hung in a long narrow panel. Observe, too, the principle of balance, remembering that pictures may be used to help balance furniture. Groups of pictures should be hung with their tops even or directly underneath one another, never in "steps," They should be hung about two or three inches apart so they seem to form a decorative unit.

Pictures should be hung so they get the best light possible, and that from only one direction. Light from two ways as on a picture hung between two windows only detracts and confuses. Oil paintings may have special artificial lighting, either at top or bottom which throws the light on the picture. Practically the same effect may be secured by putting shields on candlesticks and lamps placed in front and side of pictures.

Before leaving this subject let me repeat the rule given in a previous lesson: If the walls are decorative never hang pictures or any other embellishments upon them. If this is done they are forced to compete with each other and both lose their importance thereby. If a picture is worth hanging it is worth open spaces and freedom from competition.

Do not attempt an art gallery effect. Too few pictures are better than too many. It is better to use none at all than those that have no artistic merit, and if too many are used, even though good, they detract one from another until they lose their effect A good rule would be to follow the Oriental idea. They hang only one picture at a time and enjoy that to the utmost and change it from time to time. They use this rule also with their bric-a-brac.

Family photographs are, as a rule, better in bedrooms and boudoirs than in living rooms as they are of interest only to the family circle. However, one or two photographs of real worth, properly framed add a personal touch to a living room and may be set on a table, low bookcase, etc, but seldom is it permissible to hang them on the wall

ONE of the most valuable decorative mediums, yet one perhaps most seldom employed is the use of wall hangings. They have been used in nearly all great art periods and they should not be overlooked in present day decoration. To be sure the wall on which they are hung must be a background wall, and too many of them should not be used in the same room. Only the very wealthy can afford the antique tapestries and embroideries, but there are many fine reproductions. However, caution should be used in buy-

ing the machine-made tapestries, most of which are so obviously common and cheap looking. Be on the watch for the very fine and unusual. A Chinese embroidery, a length of damask, velvet or brocade, a batik, or hanging of hand-blocked linen, Oriental, Persian, East Indian, Java and Egyptian textiles all adorn the wall in an excellent manner, providing always that they are appropriate in period, color and scale to your room. Such delightful pieces may also be used for table covers, scarfs, drapes for piano and even for bedspreads. Peasant weaving and embroidery are very delightful for small homes and informal rooms. Unless the hanging is of sufficient size to nearly cover the wall so it seems to be a part of it there should be some article of furniture or structural fact with which it may seem to group. Wall plaques, carvings, flower pockets and plaster bas reliefs are all charming wall decorations when used with discretion and care.

MIRRORS are of great decorative usefulness. They may be used in practically any place a picture can, and it is wise decoration to use them in place of pictures to a large extent, especially in a small house or apartment where the use of mirrors will give a sense of spaciousness, open out your walls and give perspective and depth to your room. Above the mantel a mirror set in a panel is an especially happy device.

Screens are very decorative and make charming backgrounds, and are of much use in preventing drafts and hiding ugly corners.

ONE of the most admirable developments in the modern home is the elimination of the innumerable bric-a-brac that formerly cluttered up every available space. Now to a large extent utility goes hand in hand with beauty and the articles that adorn have a definite use and the articles one requires for daily use have a note of beauty. However, one still finds many people who make museums of their rooms in their use of accessories,—cluttered up with calendars, sea shells, cheap vases, artificial flowers, statuettes, photographs, cushions, souvenirs, dried grass and cattails, tidies and others too numerous to mention, cheap, unbeautiful articles that rob a room of its dignity. Small articles can, if correctly chosen and displayed play a real part in the decorative scheme. But restraint in their use must be a guiding principle, and until one is very sure of her ability to choose an article for its beauty and artistic value alone it is better to choose for use. Ornament for the sake of ornament is vulgar, and it is far better to eliminate even to a condition of bareness than to have anything which is not useful or which is not absolutely essential as a decorative note in the general scheme so that the room when finished is a unit, a harmony in color, form, texture and spirit.

Bric-a-brac should be placed so that they balance and are in scale, but following this general principle you can use your own instinct in placing them. Don't be a copyist. They must agree in texture with the articles on which they are placed, e. g. a piece of peasant pottery would not be suitable on a table of fine mahogany. They must agree also in color. Pairs of anything give formal balance and dignity if set on either side of a center object. Interesting balance may be secured by two unlike articles of the same weight-effect. Make one article of a group the center of attraction—do not scatter interest too much. For instance, if the over-mantel decora-

tion is a fine painting then on the mantel have only subordinate articles, nothing that will take attention from the focal point. Never use draperies or hangings of any sort on the mantel.

Chinese bird cages at a sunny window lend a homelike atmosphere. Rare porcelains and china, such as Spode, Wedgwood, Spanish Moresque, Chinese powder blue pottery, Gonda ware from Holland, Serves from France, Dresden, etc., and old and new pewter look well in a corner cupboard or cabinet, or set on tables or mantel. A large pottery vase is suitable as an umbrella stand. Book ends of solid material that will really hold up books, cushions made to be used, single odd and lovely tiles as Maiolica, old and rare glass as Bristol and Venetian, incense burners, small lacquer boxes, workbaskets and flowers (real, never artificial) are some examples of what might be used. The field is unlimited as one can easily see in any department store, decorator's shop or even in the 10 and 15 Cent store. We *are* limited by our ability to choose the right thing and we cannot always be guided by its expensiveness or by its age, but by its fundamental beauty and agreement with the place it is to occupy. Never buy a number of things which are capable only of collecting dust. And never, for the sake of "sentimental foolishness" use as decoration articles which have been gifts from some loved one, if they have no artistic value. You can store them away, out of sight without in any way affecting your feeling toward the giver. There is an opportunity for fine distinction in the selection and arrangement of bric-a-brac. Do not be afraid of plain spaces, however. Overcrowding minimizes the effect of each separate object.

Look at your sideboard and mantel, two pitfalls. Are you making an ostentatious display of silver, glass and china on your sideboard? Is your mantel the catchall for baby cups, photographs, and souvenirs? Three good pieces, at most five are all that are necessary, and none at all if they are not good. Concentrate on a few choice things rather than many of a mediocre sort.

NOTHING will give that homelike air to a room as much as books. They give a lived-in look suggesting the presence of those who are never lonely. Books in your home give evidence that the inmates come in contact with other minds. Nothing so suggests a home of culture as good books, and books constantly at hand will have an influence in cultivating in children a love of good literature. American homes are lavish in their use of books, suggesting our national ideal, education of the masses.

But books have a decorative value as well. They are so companionable we do not to a large extent need to worry about the colors of their bindings and if they are old and worn they may be covered with dark oilcloths and the titles painted along the back.

Books should be properly housed. Shelves on either side of the fireplace seem particularly suitable. Book shelves set below a window seat, at one end of the room, and above doors, in an unused door, in wall niches, on either side of a large window, in tall narrow cabinets for narrow spaces, hanging shelves—all are suitable places. The shelves may be painted to match the woodwork and lined with a predominating color in the room. Movable bookshelves now come in many attractive styles to harmonize with your style of dec-

oration. A few books set between bookends on an occasional table, chest or desk or in a book trough keep current books within easy reach, and with books we must not forget magazines, which add greatly to the comfort of a fireside. It is sometimes a good device to break up a row of books with a fine bit of pottery, copper or pewter or a lovely figurine, or to use the top shelf for a vase or a bowl of ivy. Flowers grouped with books are always good. They seem to have a natural affinity for each other.

To summarize, then. Do not put too many things in one room, even though lovely, for no amount of individual beauty the objects possess in themselves will permit this mistake. "Any work of art, regardless of its intrinsic merit must justify its presence in a room by being more valuable than the space it occupies." And judging from this standard we may say that a good book always justifies its presence in the home.

Remembrance

By Claire S. Boyer

Regrets are the thorns on the stem of life,
No matter the rose's grace,
No matter the bloom
Nor its rare perfume
As you lift it to your face;
Regrets are the thorns that prick and burn
And the hurt will never cease,
For your blood will run
Till the day is done,
And the rose will bring no peace.

Bread Upon the Waters

By Annie Wells Cannon

"Cast thy bread upon the waters for thou shalt find it after many days."—Eccl. 11:1.

SITTING one evening under the spell of the twilight hour the thread of memory slowly unwound, and numerous pictures of experiences connected with Relief Society work through many years of service came before me.

Service not of my own, but of many with whom I have been closely associated.

As time passes more and more am I impressed with the fact that every act of our lives is recorded in the heavens, as that events are registered on the human mind and stored away to be recalled at will or flashed like electric sparks as occasion requires. The pictures thus brought back to me were many and they were beautiful. Would it were possible to pass them on for others to see, especially those experiences relating to that band of humble women, who labor as ward teachers; devoted women who contact every class of people, and learn as no others can, every condition of life.

Out of the many pictures that illustrate the thought of this writing let one stand as a symbol, for well I know that thousands of teachers have had similar experiences; going as they do among the people like angels of mercy.

ONE of my first Relief Society trips was in company with Sister Emma Woodruff to the Uinta Stake. There were also representatives from the Young Ladies' and Primary Associations.

The occasion was of more significance than usual, as a new Stake Tabernacle was to be dedicated and at this Stake Conference all the organizations were to be represented.

The time was before good roads and automobiles. President Joseph F. Smith and his party in their own carriages took the route through Summit and Wasatch Counties while the delegates from the auxiliaries went by train to Mack, Colorado, on the Denver and Rio Grande railroad; changing there to a small train on a narrow gauge track which rocked and whirled like a ship high on the sides of the Uinta Mountains to a place called Daggett. After a night there we went by stage over a desert country, stopping at a very lonely ranch house for dinner and then on to Green River to be ferried across that picturesque stream, stage and all; then off again by stage to Vernal.

A trip full of thrills but interesting with all, save for the fact of the crowded stage whose occupants were all men with the exception of the four women delegates.

Three of us had the second seat in the coach but it fell to my lot, I being the youngest in the group, to sit in front with the driver, the other occupant of this seat was a man, who had been quite courteous to us, especially to Sister Woodruff, who had great difficulty in mounting on and off the high steps of the stage and in other ways found the journey difficult.

DURING the three days of this trip conversation was at times general, and naturally we learned something of each other. I do not recall the name of the man who sat by me in the stage, perhaps I never knew, but he, very much surprised me after we told him of our mission, by remarking, "I know something about the Relief Society of the Mormon Church, and have a very high regard for your organization."

"Indeed," I answered, "how does that happen?"

"It touches one of the saddest but sweetest memories of my life, and though I seldom speak of it, I will tell you. I am connected with the Denver and Rio Grande railroad company. It is in their interest I am taking this trip. When I first came West I was located at Provo, my young wife and little son, not quite three years old, came with me. We had never been in a Mormon community and had our prejudices, so we did not make friends.

"This little boy was his mother's only companion during the hours I had to be at the office and she idolized him; in a man's way so did I. One day he became very sick and when the doctor came, to our horror, he pronounced the illness diphtheria. My wife young, inexperienced, alone, and frightened was in despair, when two women came to the door. Even the step on the porch and knock at the door that broke the silence was a relief. Mary (my wife) told me, afterwards, that never had she heard such gentle voices, such welcome words as came from those two women.

"'We were passing,' said one of them 'on our way and we saw the doctor come out of your house. Knowing you were strangers, we thought we would come in and see if we could help you. Is it the little curly haired boy we have seen you playing with that is sick?'

"My wife answered, 'Yes, it is our baby. He has diphtheria and my husband will have to stay from home, until some one comes to relieve him at the office. Perhaps you know some nurse you could send me?'

"Just then, the little follow cried out and the mother rushed in to him. One of these women followed her to his room telling the other one to go on, and she would see what she could do to help. She proved a wonderful comfort and knew everything to do, at least it seemed so to us. She stayed with us during that week and when the baby died she prepared him for burial. When we offered to remunerate her she told us that she was a Relief Society teacher and it was her mission to comfort and help wherever she could, but she hoped we would always have a good word for her people.

"We could never forget such kindness. It was more Christ-like than anything I ever knew. After we took our precious baby home to bury him, we were stationed in Salt Lake, but such kindness made my wife and this good lady lasting friends and, of course, changed our attitude towards the Mormon people altogether."

How far-reaching this kind deed of one ward teacher became she will never know and when one contemplates, that daily, hundreds of those engaged in this good work are in some similar way "going about doing good" surely the bread cast upon the waters will come back after many days.

Culture in Entertainment

By Emma A. Empey

THE success of social entertainment depends largely upon the culture associated with it. Culture is the practice of good manners. Good manners are the result of unselfishness, a kind considerate heart and careful home training. As a guide to culture, rules of behavior have been formulated and handed down and classified as etiquette. While unselfishness, a love of our fellows and a genuine desire to please are the greatest stimulant to real culture, still it is important to know those simple and sensible rules of etiquette which have proven a great asset in our social intercourse. For example one might wonder why the rule was made that waiters at table should pass food at the left: but the convenience resulting from this custom was the basis for the rule. The inconvenience of a person trying to take food from a dish at his right is readily apparent, as is also the reason for placing the knife at the right of the plate.

What is lovelier than a well managed home entertainment? Take a dinner for example—The steps to be taken are as follows:

First decide on the personnel of the guests inviting at a given time only those whom you know will be congenial to each other, reserving other friends for another occasion.

Second, decide on the menu which should be done at least one day previous to the dinner.

Third, make a plan of your table indicating where each guest shall be seated. Guests of honor should be placed at the right of the host and hostess who are seated at opposite ends of the table.

On the day of the dinner the house should be put in perfect order early in the morning, so that no later thought need be given to the matter. The table should be completely set long before the time of serving, this will leave the hostess free to either cook her dinner herself or direct the cooking of it. As the dinner hour approaches the hostess will be calm and confident and ready to receive and properly welcome her guests.

Other home entertainments should receive the same careful consideration. She can put aside all thought of how the house looks, whether all is running smoothly in the kitchen or dining room, as all of this has received earlier attention, also the thought of how she looks, she is then free to anticipate an evening of pleasure with her guests. Many dinners and other functions in the home are spoiled because of a lack of planning and preparation.

ALL social entertainment such as our Relief Society parties should also receive the same careful attention.

First step in such entertainment would be the appointment of committees. For a reception three committees are suggested—decoration, reception and refreshment. These committees should meet jointly at first to make complete plans and divide responsibility. Afterwards meeting separately to arrange details.

The decoration committee should

first see to it that the rooms to be used are immaculately clean and that the work of decorators and all evidence of it is out of the way well in advance of the time of gathering.

The work of the reception committee also needs very careful attention and planning for the success of a social gathering depends largely upon the reception committtee. It is therefore important to choose women of tact, refinement and resourcefulness, women who are willing to devote their entire time to the comfort and enjoyment of their guests, women who understand that to introduce strangers is but the beginning of their responsibilities to them. The reception committee creates the atmosphere of an entertainment which will immediately be felt by the guests on entering the building. The reception committee should be at the place of entertainment far in advance of the guests. Where there is a receiving line those who stand in line should also be early. The receiving line may be composed of executive officers, distinguished visitors, past officers, some senior board members, or it may consist of an entire board; however, it seems preferable not to have too many in a receiving line as this restricts the activities quite often of some of the most clever entertainers who could give better service scattered among the guests. Special attention should be given to people who are inclined to be shy or backward. It is a good idea sometimes to solicit their help in entertaining for often when once the ice is broken a wealth of understanding and kindness will be found to draw upon in making successful interchange.

It is the duty of the refreshment committee to plan the refreshments and arrange the service. Most of our churches are equipped with kitchen and dining room. The use of these rooms will depend on whether the reception is large or small, simple or elaborate. If light refreshments such as punch and wafers, candy, etc., are served from one or more tables, they are usually partaken of while standing and people rarely stand long in one place, so the service is not difficult. However, if somewhat more elaborate refreshments are to be served, the guests should be seated the while. There should be a comparatively large room with chairs close together around the walls, a center table with beautifully laundered (linen table cloth or a lace and linen if possible) decorated with a center piece of flowers and room sufficient for side dishes and the silver, which should be attractively arranged. Soiled plates etc. should not be put on this table but should be taken immediately to the kitchen and washed for use again. The use of attractive paper plates, doiles, napkins, etc, is permissible, but the nicest of food can be spoiled by the use of ill kept iron forks and spoons. The standard in dining room service can be raised by the use of silver, a high grade silver plate is really not expensive when you consider its years of service, but it must have good care in order to look well. Use always a good silver polish for cleaning, and never mix knives, forks and spoons, either in collecting, washing, wiping or putting away for use again. One of the greatest attractions in the dining room will be a bevy of prettily dressed, intelligent young girls to serve, girls who are delicately sensitive to the needs and enjoyment of older people.

In large gatherings it is well to begin serving early in order to accommodate any who must leave early. Crowding in the doorway of the refreshment room should be avoided and the reception committee should make an effort to see that this is not done. A little patience exercised on the part of the guests will also be appreciated by those in charge. At a large reception it is important to have plenty of help in the kitchen and each person there should have a definite understanding of her duties. Those appointed to serve and assist in the dining room should not loiter in the kitchen, as this is most confusing and makes progress difficult. All unnecessary conversation among those assisting should be avoided. As indicated in the beginning, our entertainments should represent the best that we have in the way of culture and refinement and the Relief Society women who are the mothers in the church should set the pace for high standards.

Neighbors

By Merling D. Clyde

A neighbor is the greatest gift
That God can mortal send,
When others pass unheeding by
On her we can depend.

When sadness comes she stands close by
With words that comfort bring;
And in the midst of happiness
Her friendly laugh will ring.

Though Life's routine may chain us fast,
The day grow dark and drear,
Yet in the very darkest hour
We feel her presence near.

There is no gift so great as this,
As through life's hours we labor,
The God-like counterpart of Love—
The friend, who is our neighbor.

Seeking to Discredit Religion, the Bible and Deity

By Bishop Edwin F. Parry

THERE seems to be an attempt with some writers to destroy confidence in religion and the Bible, and to deny that God has anything to do with human affairs or has any place in the universe. Uninformed or misinformed writers rush in print, evidently feeling that they have a message for mankind that ought to be sent broadcast to the ends of the earth as a warning against what they consider superstition. When examined, their claims are found to be nothing but bare assumptions without proof. And yet they speak in tones of authority, making dogmatical statements which no doubt they expect their readers to accept for solemn truths.

The world has had such pessimists before to contend with. More than one hundred and fifty years ago a celebrated French writer said that in one hundred years from the time of his writing the Bible would be forgotten as a thing of the past! And yet more Bibles have been printed and sold since his day than during all time before, while the man and his writings are forgotten long ago!

A very prominent American writer of the past generation blasphemously criticized the Deity for being so vain as to demand the worship of his creatures. Had the writer considered the matter more seriously or sought advice from wiser men he might have learned the true purpose of worship. Worship is deep admiration. When a person possesses estimable qualities, people admire him, and that is the leading step towards acquiring those qualities. The Lord desires his children to cultivate his attributes and become like him, and by worshiping him they will be led to do this.

PEOPLE who sneer at religion are ignorant of what religion really is. Honesty, playing the game of life fairly, moral cleanliness, the love of God and fellow-man are the most prominent or essential parts of religion. Can anyone ignore any of these virtues? Men may differ as to the forms and ceremonies of religion, which are helps and safeguards to the worshiper, but the consciousness that men and women have that they are responsible to God for their conduct, and that some day they will have to give an account of their acts is what preserves civilization intact. Remove religion out of the world and civilization will cease.

Religion has furnished the highest incentives for achievement tending to the betterment of man in every branch of endeavor. Most, if not all, the great benefactors of the race have been religionists. Men have devoted their lives in medical and surgical lines to lessen the sufferings of their fellows through love for them: and love of neighbor is next to love of God. Scientists and inventors have spent their lives and fortunes in contriving scientific and mechanical improvements for the comfort of humanity. And this has been done through love of mankind inspired by religious impulses. Hos-

pitals and homes for the aged and afflicted are sponsored mostly by religious societies or through the influence of religious people.

THE Bible has furnished inspiration for artists, musicians, poets, dramatists and others. From it the foundation of the laws of civilized nations has been derived. Many of the laws of hygiene have been gathered from this wonderful book. The foremost nations of the earth are believers in the Bible and have attained their high enlightenment through its influence. It has done more good in the world than any other book, then why speak disparagingly of it? To reject the Holy Scriptures, the source of so much of the good in the world, is like denouncing a true friend and benefactor.

AS to God directing the destiny of man and of the universe, the words of the late Thomas A. Edison might be quoted:

"I know that the world is ruled by infinite intelligence. It required infinite intelligence to create it, and it requires infinite intelligence to keep it on its course. Everything that surrounds us, everything that exists, proves that there are infinite laws behind it."

Mr. Edison also said, "I believe in the teachings of our Lord and Master. There is a great Directing Head of people and things—a Supreme Being who looks after the destinies of the world."

The *Literary Digest* for November, 1931, has this quotation from an unnamed author:

"Religion affirms a God.

"Science is coming to that assumption. The purpose and plan scientists find in the cosmos require it. It is the key to the puzzle of the universe.

"In other words, scientific research has been swinging away from the notion that the universe is a vast piece of mechanism controlled by purely mechanical laws. Leading scientists are asserting, rather, that the universe has purpose and direction."

The "infinite intelligence" by which Edison says the world is ruled and the force which gives the universe "purpose and direction," as scientists assert, is the same as what we call the power of God, the Creator. It is infinitely superior to that of mortal man in knowledge and intelligence.

Poverty

By Clara Horne Park

I know, they say it's poverty;
It may be of a kind,
I haven't much that looks like wealth,
But I don't seem to mind.

For roses bloom around my door,
And far as I can see,
Trees and flowers are everywhere,
And robins sing to me.

And one day as I wrote my lines,
I had a taste of bliss,
A child peeked in my open door
And wafted me a kiss.

And I can hear and laugh and feel,
And think and talk and see,
And walk a mile of highland, so—
It can't be poverty.

FIRST PRIZE FOR MODERN QUILT

One Thousand Quilts

By Arthur M. Richardson

ONE Thousand Quilts!

Did you ever see that many hanging from the same rack and awaiting your attention?

That's the number there were at this year's Eastern States Exposition held in Springfield, Massachusetts. Quilts from every state in the Union except Nevada. There they hung, just out of reach, but close enough to permit careful inspection. For the plain simplicity of geometrical design to those more gorgeously decorated, each bore its silent tribute to the deft fingers that created it.

The prize winning quilts were hung on the first floor of the town hall in Storrowtown. This old New England village is the home of the "Home Department," which sponsors the quilt exhibit, and is a section of the fair grounds made up of a group of early New England buildings brought from their original settings and placed around a village green and appropriately furnished.

Those quilts which received honorable mention together with all the others were in the Industrial Arts Building. One of the antique quilts exhibited by Mrs. Lucy Lust of Marion, Ohio, was a monument to

FIRST PRIZE FOR ANTIQUE QUILT

patience and patriotism, containing 10,436 red, white, and blue pieces and 1600 yards of thread. It was 60 years old. This one received honorable mention.

The cash award of $50.00 and a silver trophy, denoting first prize, in the antique group was taken by Mrs. John H. Smith, 40 Shepherd Street, Cambridge, Massachusetts. The charm of this quilt lies in its colors, softened by age; its close padded quilting; and its prim, quaint applique design. As can be seen from the illustration the date and name of maker of this antique prize winner are incorporated in the body of the quilting. It was made in 1854.

The first prize for the modern quilts, $50.00 and silver trophy, was awarded to Clara T. Post, Tyndall, South Dakota. This quilt ranks highest in workmanship of any quilt in the contest. The conventional flower motif, which is developed in egg-shell color, lends itself to any favored pastel background. The

use of only two colors gives quietness and serenity.

Quilt making is an art, and one with which many of the Relief Society members are familiar. It would certainly be nice to see a member of the Society receive recognition in next year's exhibit.

My Pretty Patchwork Quilt

By Ada Wootton

Yes, it surely seems a crime
Thus to spend such precious time,
Piecing silks and satins gay
Night and morning, all the day,
Just to make a cover fine
For that old-style bed of mine;
Pieces all of *this* and *that*
Placed to fit so nice and pat
My pretty patchwork quilt.

Cutting, basting, fitting all
Into space that seems too small,
But they all are placed at last
On the block secure and fast
Strips of yellow, bands of green
Held by stitches, quite unseen;
'Till I think I'll surely wilt
Working on this patchwork quilt.
My pretty patchwork quilt.

But *each* piece a story tells,
Buddy's blouse—a dress of Nell's;
And this dainty ribbon scrap
Was from Grandma's Sunday cap.
So each block does thus remind
Of someone dear, someone kind,
Some-one far, and some-one near
Some-one gone and some-one here.
My pretty patchwork quilt.

So, I sit and piece the while
Sometimes sad, sometimes I smile;
Memories of things that were
All my thoughts and feelings stir
But altho' I do get tired
With ambition still I'm fired
Just to see my work complete
And all finished nice and neat
My pretty patchwork quilt.

Adventuring

By Agnes Just Reid

Today I'll go adventuring
Along life's cheerful way;
I'll sweep the floors and make the beds
And put the toys away.

I'll bake the lightest loaves of bread
With brown and crispy crust;
I'll pause to watch a fleeting cloud
Then run along and dust.

Perhaps I'll sew a little bit,
I think I'll make a shirt
And put a patch on Bobby's knee
To keep out cold and dirt.

Then I must make a "ginger man"
For curly headed Ted
And let him put the raisins in
About the creature's head.

And there is "Mother Goose" to read,
Small Jimmie wants his share,
And after that, I'll make a cake
If there is time to spare.

And night will find me tired, perhaps,
But full of sweet content,
So I'll keep on adventuring
Until my life is spent.

Hard Times

By Mabel S. Harmer

BARBARA greeted the knowledge of the coming of her child with a feeling something akin to panic. It had been entirely different with the other two. Small Joan had been welcomed with the ecstasy accorded a firstborn and when Bobby arrived, two years later, Barbara had airily announced to the nurse that she intended to have at least half a dozen. She remembered now, with a smile of amusement, the 'you-poor-benighted-thing' look the nurse had given her.

But this time it was different. Paul's salary had already suffered two cuts and there was always the fear lurking in the background that he would lose his position altogether. It had been months since they had been able to save anything.

Barbara had figured until her head ached. Well, there was no other way out—they simply must dispense with things which she had long regarded as necessities.

First the telephone must go—it was practically the same as cutting yourself off from the world; next the new winter coat she had been planning on. At any rate she wouldn't be going out much and the old one would do. She hesitated next between Joan's music lessons and Mrs. Fisher's day with the housework and then finally decided that they would both have to go. It was too bad—Joan was getting such a good start with her music and Barbara would really need help more than ever now—but it couldn't be helped, there was only a few months left in which to save the two hundred dollars that would be the least they could expect to get along with.

She pushed her pencil and paper aside and decided to take a walk. There was no use in getting morbid about it They would have to manage somehow.

Putting on her hat and a light wrap she started down the street in the direction of Aunt Emmy's. When her mother had left for California to spend the winter she had said, "Now, do look in on Aunt Emmy once in a while—the poor soul gets so lonely"—and Barbara had tried to walk down there at least once a week.

She found Aunt Emmy deep in her photographs and other relics of the past, in which she seemed to live to a greater extent now than in the present.

"Come in, dearie," she called, on catching sight of Barbara. "It's so kind of you to call on an old lady."

Barbara cleared some space on the sofa and sat down.

"By the way," said Aunt Emmy holding up a paisley shawl, "did I ever show you this? Jim brought it to me when he came from his mission."

Barbara had seen it at least a dozen times but she smiled politely and said, "Yes thank you, Aunt Emmy, I have seen that one, but what is this?" holding up a small white silk one, "it looks like a baby shawl."

Aunt Emmy beamed. Doesn't it seem strange? That was my own baby shawl. It's nearly eighty years

old now." The wrinkled hands caressed the bit of silk lovingly. She looked up at Barbara. "Shall I tell you the story?"

"Oh, do!" exclaimed Barbara, whose mind had been dwelling rather intently on baby things.

Aunt Emmy toyed with the silken fringe a moment and then began. "My parents were living in a little town in Illinois at the time and built a very comfortable home. It was November and the crops had been harvested. A right nice lot of corn too, they said. Mother and Father had left one home two years before and hoped now for a little peace, but they were constantly being threatened by the non-Mormons. They hoped for the best however, and had worked hard to secure themselves against the coming winter.

It was now late November and the weather had turned rather cold. There was a two year old boy in the family and a new baby was expected in January.

One cold evening after the family had gone to bed, my father was awakened by a light outside. He ran to the window and was shocked to see his barn and haystack in flames. At the same time there came a knock at the door and a harsh voice said, "The house goes next and ye've just got time to hitch up your wagon and join your crowd down the road."

Father opened the door and pleaded with the men outside. His wife was ill. It might kill her to take her out in a night like this.

The men laughed and said he should have thought of all that before he joined the Mormons.

Sorrowfully the little family dressed, gathered up a few clothes and a small amount of food and went out to their wagon—now their sole possession.

They joined the rest of their friends in a little grove of trees outside of the town. They had built a bonfire and were doing their best to keep up each other's courage.

During the night, I was born in the old wagon and destitute as those people were, they gathered up a scrap of clothing here and there for the new baby. One good woman gave this shawl. No doubt it was a prized possession since they had only time to gather up a few things. I have always loved it. Perhaps it helped to save my life."

"And such a useful life," said Barbara with a loving smile as she patted the old lady's knee.

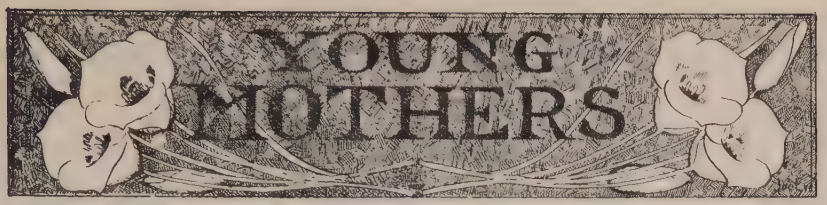
"Well, I've had my ups and downs —but my parents—they were the ones who had the hard times."

"Yes," echoed Barbara, with tears in her eyes, "those were the hard times. I must run now," she said, standing up," and thanks for the story. You don't know how it has helped me."

She walked home with light feet. The odors of Autumn were in the air. Ripe apples, chili sauce cooking and burning leaves. "How good everything is," she thought.

As she entered her pretty home she looked about with an almost guilty air. She was surrounded by every convenience that modern science had invented. And she had been afraid! Afraid of losing some of her luxuries. After all, they really were that.

She went to her cedar chest and opened the lid. In neat piles were the partly worn baby garments of Joan and Bobby. "Almost enough of everything," she thought, "how lovely."



By Holly Baxter Keddington

"IN like a lamb; out like a lion." Do you have a person in your home with a March disposition? Who is as fickle and changeable as March weather? He can be gentle and agreeable if everything goes his way and yet he will fly into a fury for almost no reason at all? This person invariably disrespects the rights of others; he fails to consider that it is "difference of opinion that makes the world go around." The sooner this fact is made part of his daily life the better for him and his associates. This explosiveness is more easily corrected in a child than in the adolescent or adult, therefore, if you have such a problem in your home, now and tomorrow and until you have succeeded is the time to teach this child self control, fairness and generosity.

The March Social Service lesson is on "Socialized Conduct." Much can be learned by attending this class. It may be that your own problem will be discussed and the class leader will be very pleased if you find help. I know the satisfaction of a friend saying, "your lesson helped me so much; it seemed to be given just for me."

Everyday Problems of the Every Day Child by Thom is a splendid reference for child behavior problems.

Misunderstood children by Harrison is a book every parent should read. Again I suggest taking notes—unless your memory serves you better than mine serves me.

* * * * *

I WANT you to meet the lowly ten-pound sugar sack and her relatives that contain corn meal and other cereals. A display of articles made by a busy, thrifty young mother was made entirely from such sacks. Baby's and Children's bibs, small slip aprons (made from two), child's dresser set, bed spread and quilt, dust cloths (made from the less desirable ones) covers for quilts and blankets for summer storing, baby pillows (with dimity and print hems), backs for print and voile pillows and last but far from least was a luncheon set (a boon to any mother of a small family), all of these made from good material that might ordinarily be thrown away.

The luncheon set consisted of a center cloth the full size of the sack and place cloths for each place. All were bound with bright orange binding and the youngsters had added a bit of bright embroidery. Have more place cloths than your need at once and if a child spills at his own place the whole cloth is not ruined and a fresh place cloth may be substituted. Your girl can learn to embroider and iron on this set of small pieces. All of these articles were well worth the binding and time put on them.

* * * * *

A man recenty said of his wife, after many years of the struggle and stress of rearing a family, "I think I love my wife more for her ever-ready smile and her sense of humor than anything else—she's needed them too, I tell you."

Avoiding Obesity

By Lucy Rose Middleton

MOST women still desire the slim figure, so how to keep slender is as timely a topic as ever. This is no wonder since modern feminine modes in dress make it practically impossible to conceal excess weight.

Until one is thirty-five it is better to be slightly overweight than underweight. Tuberculosis is the chief cause of death among the young adults and ample nutrition is the best safeguard against this disease. Doctors say the desire to be slender has endangered the health of many young girls since their obesity cures are undertaken not from the health standpoint but for esthetic reasons. With no reserve in the form of fat for the body to draw on, the vital tissues suffer. Furthermore, a little excess fat helps toward buoyant rather than merely passable health.

Excess weight after thirty-five, on the other hand, is conducive to degenerative diseases such as high blood pressure, hardening of the arteries, heart failure, and diabetes, which are the chief causes of death in elderly persons.

It is stated that fifty per cent of the cases of obesity is of hereditary origin, while the rest may be due to disturbances of the glands of internal secretion, unbalanced diets, overeating, or lack of exercise.

A thorough examination into the lives and habits of those who wish to reduce should be made to be sure that dieting is the solution of the problem. If the doctor says "go ahead" then it is safe to make the attack on corpulence.

Fat people usually claim to be small eaters, but a strict record of the food consumed daily would doubtless show that they are eating more than their age, weight, and mode of living require.

In following a reducing diet there are certain daily nutrients necessary but aside from these the body should be forced to use some of its stored energy. There will be hunger pains but these can be partially relieved by eating bulky foods of low caloric value. In subtracting calories from the diet foods with high caloric value, such as white bread, cakes, pastries, puddings, cereals, candies, fat meat, butter, cream, and fried foods, should be cut low and many of them eliminated entirely.

Our daily requirement is for foods rich in minerals, vitamins, and roughage. The caloric-poor foods we select should supply these needs.

Every day plan to use:

One egg

One pint milk

Skimmed milk or buttermilk is preferable.

Fruits:

Oranges, grapefruit, lemons, strawberries, and apricots are of lower carbohydrate content than figs, dates, raisins and bananas.

Vegetables:

Asparagus, brussel sprouts, spinach, celery, lettuce, cabbage, and tomatoes may be eaten in abundance, while carrots, sweet potatoes, corn, onions, and winter squash must be eaten sparingly.

Lean meat—one serving a day.

The amount of food cannot be

given exactly because the caloric needs of each person are different. One may gain on the same diet that causes another to lose. There will be a trial-and-error period before you discover just how much you can eat and still lose weight.

Reducing Diet for One Day

BREAKFAST:

1 medium size orange . 78 calories
1 poached egg . . . . . 75 calories
1 thin slice of whole wheat toast . . . . . 50 calories
½ cup skimmed milk (hot) . . . . . 45 calories

248 calories

LUNCH:

⅔ cup cream of spinach soup . . . . 100 calories
Asparagus on toast . . 135 calories
7 stalks asparagus 35 calories
1 slice toast 50 calories
½ tablespoon butter 50 calories
Salad . . . . . 90 calories
Lettuce—¼ head 15 calories
1 medium size tomato 15 calories
6 slices cucumber 10 calories
1 tablespoon french dressing—50 calories
⅛ cup apple sauce . . 97 calories

422 calories

DINNER:

Jellied boullion . . . . . 15 calories
Broiled lamb chops . . 100 calories
1 baked potato . . . . . 100 calories
½ tablespoon butter . 50 calories
String beans . . . . . 34 calories
Salad . . . . . 170 calories
1 slice pineapple 130 calories
¼ head lettuce 15 calories
Boiled dressing 25 calories
Lemon snow ½ cup . 75 calories
with ¼ cup custard . 75 calories

619 calories

Total for the day . . . . 1289 calories
Ordinary requirement . 2200 calories

SALAD SANDWICH LOAF

1 small loaf sandwich bread
½ cup butter
3 cups salad
Lettuce
Mayonnaise or cheese

Remove crusts from bread and cut in 4 slices lengthwise. Cream butter and spread on both sides, top and bottom slice on 1 side only. On bottom slice, buttered side up, arrange layer of lettuce and salad. Cover with slice buttered on both sides. Arrange another salad layer. Repeat and put on top slice, buttered side down. Press under light weight. Spread surface with mayonnaise or cream cheese, mashed and moistened with cream or salad dressing. Garnish as desired. Cut in 1-inch slices for serving.

One salad may be used for all layers, or a combination, such as vegetable salad and chicken salad, may be used.

SARDINE SALAD LOAF

1 large tin sardines
4 hard-cooked eggs
½ cup shredded lettuce

Stiff mayonnaise
1 small sandwich loaf
½ cup butter
Pickles

Remove skin and bones from sardines. Slice 1 egg, chop others, and add to sardines with lettuce and mayonnaise to moisten. Arrange bread as for salad sandwich loaf, put mixture between slices of bread. Spread entire outside with mayonnaise. Garnish with sardine, sliced egg, and pickles.

FRUIT AND GINGER ALE SALAD

2 tablespoons granulated gelatine, soaked in 2 tablespoons cold water
⅓ cup boiling water
¼ cup lemon juice
2 tablespoons sugar
Few grains salt
1 cup ginger ale
⅓ cup skinned grapes, seeded and cut in halves
⅓ cup each diced apple, pineapple cubes, diced celery
2 tablespoons chopped, candied ginger.

Dissolve soaked gelatine in boiling water. Add lemon juice, sugar, salt, and ginger ale. When mixture begins to set, fold in other ingredients. Turn into border mold and chill. Unmold, garnish, fill center with mayonnaise. Other fruit combinations may be used with this ginger ale jelly foundation.

God's Gifts to Mankind

By Camilla C. Nuffer

SPRING! What magic has the word! The reawakening of new life. Each thing from the smallest bud to the great earth, throbs with the expectancy of birth. Man's soul soars away on the wings of hope. New ambition swells in his breast as he turns over the moist brown soil—his heritage. The earth kissed with sunshine and spring rain, gives forth her bounteous gifts to man. Streams unleashed from their winter prisons, splash gaily away to water the valleys below that man might reap a golden harvest. God's gifts are ever before his children; the music of songsters, magic of growing things, the breath of scented breezes at twilight.

BUSINESS depressions and panics may sweep the earth, causing people to feel that they are sorely afflicted. But let us think for one moment: If the sun should cease to shine, the rains cease to fall; if the seasons each with their numerous blessings should cease to visit the earth; if all nature's gifts were suddenly lost to us—then indeed we should know real panic.

How good is God! how blessed is man!

To Our Visiting Teachers

By La Rene King Bleecker

Who shall declare the joy of the Service,
Who shall tell of the pleasure's in sight?
Singing and serving—the spirit, God-given
Sweeping, wide-winged, through the blue dome of light.
"Everything mortal has moments immortal,
Sweet and God-gifted, immeasurably bright."

So with the joy of the cheer-spreading teachers,
Harbingers always of hope and good cheer.
Hearts that were sad no longer are shadowed,
The sunlight of hope dissolves through their tears.
Joy in the hearts of the visiting teachers,
Angels of Mercy throughout all the years.

Sonnet of Friendship

(Inscribed in tribute of friendship to my many friends of Relief Society)

By Bertha A. Kleinman

Before I lose the beauty of today,
And night shall pencil out the horizon,
Let me respond with something brave to say,
Some song to linger when the day is gone,
Before I lose the glint of this sweet hour,
While friends and friendships spur me to my best,
Let me some message with its worth empower,
Some thought that shall my gratitude attest,
Before I lose the theme of life's sweet song,
And twilight shall obscure my Perfect Day,
Let me some note of harmony prolong,
To last, to linger in the Far-away;
Thus shall I strive an oracle to be
And friendship live and speak because of me.

To a Friend

(Inscribed to President Louise Y. Robison)

By Lovinia M. Wood

Friendship is like a garment
So fine and so strong
You may keep and use it, your whole life long.
But it differs from garments as everyone knows
It gets finer and stronger, the older it grows.

Notes from the Field

European Mission.

DURING the summer of 1933, Nettie L. Woodbury and Ileen Ann Waspe, two young women missionaries from Utah, made a tour of the European missions, in the interest of the auxiliary work of the Church. During that time they met and worked with the local mission auxiliary boards, which at present consist of a president, two counselors and a secretary. In their report, the work of President Widtsoe is in evidence, and a good beginning has been made toward strengthening the work and building up Zion in the world. In most of the missions visited the local sisters are in charge, under the supervision of the Mission Mothers. The following missions were included in this general survey: Danish, Swedish, Norwegian, German-Austrian, Czecho-Slovakia, Swiss-German, French, Netherlands.

The Relief Society work is progressing very satisfactorily in most of the missions. The women on the boards are all full of faith, and are anxious to do whatever is asked of them.

The Mission Mothers are wonderful women and certainly have a heavy load to carry—supervising the mission home; supervising auxiliaries; many of them caring for their own small children and giving help and counsel to their husbands, to say nothing of looking after the welfare of the missionaries.

Elsie F. Parton.

THE wide extent of Relief Society, and the interest taken by women in all parts of the world, is well demonstrated by the results of the Eliza R. Snow Poem Contest. Alberta Huish Christensen, whose home is in New York, and Elsie F. Parton, who lives in far off Australia, tied for first place in the contest, and both submitted poems of very great beauty and deep spiritual appeal. Sister Parton writes: "I have had two great ambitions in life, one was to secure first place in the Eliza R. Snow Poem Contest, and the other is to go, with my husband and two sons, through the Temple of the Lord."

Sister Parton has been a very active member of the Church since her baptism in 1922. She and her husband were at that time residents of Tasmania. Their hearts were touched by the truth of the everlasting Gospel, and each year Sister Parton says her "faith has grown firmer." She has been very active in the Church and Relief Society, serving as visiting teacher, theological class leader, and a counselor to the Relief Society President of the branch. She writes: "I thank my Heavenly Father for the success I have had. I sent my first entry in the poem contest in 1928, and secured third honorable mention, and have entered every year since without success, until 1933, when I tied for first prize."

Australian Mission.

IN the Fall of 1933, a very delightful letter came from Mrs Hazel B. Tingey, President of the Australian Mission Relief Societies. To quote in part from the

AUSTRALIAN HAND WORK

letter: "During the past year a wonderful work has been done to relieve distress and to bring cheer and comfort to a large number of our members, also to many who are not of our faith. Food-stuffs, clothing, bedding, shoes and even new suits for men have been distributed. Really it is surprising the amount of help that has come from our own little organization. Just last month the Hurstville Branch Relief Society presented to that branch ten pounds (sterling) as the very first contribution towards the building fund for a little chapel. This is our youngest branch, and is not yet a year old until January next, and of course we are now meeting in a little rented hall. How happy these sisters were to be the ones to make the first contribution. We now have eight fully organized Relief Societies and hope soon to organize the ninth.

"I am very happy to report that all our sisters engaged in the work

enjoy it very much and are most faithful. We would like to see more of our sisters enroll, but the distance most of them live away from the church makes it rather impossible to do so. We do appreciate the lessons and other readings in the Magazine."

The picture shows the beautiful handwork which was sent from far away Australia. Every one of the enterprising branches sent in some articles which were placed on exhibition in the General Board room in Salt Lake City.

Hawaiian Mission.

THE picture is of the Kapaa Branch on the Island of Kauai

KAPAA BRANCH

was taken upon the 32nd anniversary. The president of this enterprising branch is Sister Benjamine Ohai; herself the mother of six small children, she is doing a very splendid work among the sisters in the organization in Kapaa.

Early in December, 1933, the General Board of Relief Society received a very delightful and novel gift from the Relief Society in Hawaii. The picture indicates the exhibit of beautiful native work, which was arranged in the General Board room in Salt Lake City. The following account of the exhibit here in Salt Lake appeared in the "Salt Lake Tribune," December 25, 1933: "Not often do Salt Lakers receive so novel a gift as arrived for Mrs. Louise Y. Robison, president of the National Woman's Relief Society, and other general officers, recently.

"Members of the L. D. S. Relief Societies in Honolulu, T. H., decided to send a gift which was within their means and yet which would be appreciated.

"So they sent a variety of luncheon accessories woven expertly from the leaf of the hala tree, one of the most useful trees growing in the Hawaiian Islands.

"Included is a set of four small

luncheon covers; a large beautifully designed center cloth; a fruit basket; three fans, also of unique pattern and workmanship; four flower cones with artificial flowers showing several varieties of the Hibiscus of which there are 1,500 varieties; a pillow; six leis or necklaces, one for each of the Hawaiian Islands; a cocoanut with the outer shell colored and figured, also a tapa cloth made by Hawaiian members of the church at Laie.

"Accompanying the gifts was a greeting from Mrs. Verna F. Murphy, president of the mission Relief Societies, and wife of Castle F. Murphy, president of the L. D. S. Hawaiian mission."

The enthusiasm of the faith and spirituality of the sisters of Hawaii have long been a source of inspiration to the general organization.

EXHIBIT FROM HAWAII

Tableaux Featured in Liberty Stake

ONE of the most delightful features of Liberty Stake Relief Society work was the tableau review of the Sermon on the Mount with a poetic prologue and postlogue, and a musical background, the eight beatitudes were portrayed in modern dress and manner. Such features as Sunshine workers and the campaign against intolerance brought the beatitudes close to life today.

In the picture of the Pure in Heart, motherhood and childhood accompanied by a lullaby made an impressive scene.

THE PURE IN HEART

In pure delight God made His perfect earth,
And moulded harmony into its ways:
Clear skies, translucent waters, then He prayed
And human hearts more pure were given birth:
The mother heart that in its purity
Hallows all life with love divinely spun,
The child's, whose innocence and piety
Make daily earth and heaven strangely one!

MOTHERHOOD AND CHILDHOOD

Edna Mathews Gessel and her grandchildren, Ardeth and Stephen.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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VOL. XXI MARCH, 1934 No. 3

EDITORIAL

March 17, 1934

ANOTHER year has winged its way into history and our anniversary comes to bring forth the ingenuity of the officers, to challenge the associations to prepare and carry out programs that shall be worthy of our great organization, and to call us to contemplate the history of past achievements and to voice our gratitude for the opportunities the Relief Society offers and the inestimable blessings it confers.

The past year has been outstanding in accomplishments. The work and business display, that was Church-wide in its scope, held in connection with our April, 1933 Conference, gave the most concrete example in our history of what the Relief Society women are doing in this department. Leading brethren expressed themselves as delighted and surprised that such things were being accomplished in the organization, and many non-members of the Church came again and again to see the beautiful things displayed and to voice their appreciation. Someone said it was the most encouraging thing she had witnessed since the depression began.

The intimate contact with the National Council of Women in preparing for the Exhibition at the Century of Progress Exposition and the presence of executive officers at the International Council of Women's sessions from July 16th to 22nd, 1933, at the Palmer House in Chicago, Illinois, was most illuminating and broadening. The display of photographs in the Council books of the Relief Society activities compared very favorably with those of any other constituent organization. The beautiful music rendered by the Singing Mothers and transmitted from the Taber-

nacle in Salt Lake City to the Exposition in Chicago by the Columbia Broadcasting Company, was thoroughly enjoyed.

The dedication of the Relief Society Monument in Nauvoo was a fitting tribute to the Prophet Joseph, who organized the Relief Society in 1842 in that beauiful City on the bend of the Mississippi River, and to the first officers who carried on the work. It was a great pleasure to the Executive Officers to meet so many descendants of the Prophet and his wife, Emma Smith, and to enjoy their cordiality. Friendships were cemented that we believe will last forever, and the Monument will stand there to tell all passers-by of Joseph Smith's foresight and appreciation for the work of women.

The convention of class leaders during our October conference was helpful and stimulating to our educational work.

During the year the welfare department was moved to the Young Building where most commodious quarters are enjoyed. This has relieved the cramped condition in the Bishop's Building and has made it possible to set aside a room for our Stake Presidents where they may meet each other at conference time, telephone, write letters and rest during their visit in the City.

The General Board Members have found, in their annual visits to the Stakes, that the organizations are in an unusually strong condition They are delighted with the fine work being done throughout the Church.

We are pleased to note the innovation Liberty and Ensign Stakes have been carrying out during the past year on their work and business days. They have increased their attendance very materially through the programs in Vocabulary Building and Correct Speech. While it is expected that all organizations shall carry out in general the work as outlined by the General Board, it is praiseworthy to see the Stakes exercise their ingenuity and meet the particular needs of their women. Very often some of the fine things tried out in Stakes later get Church-wide adoption.

We congratulate every woman who belongs to this great organization. We urge each one to let the spirit of love and good will actuate all that she does and to make the most of the opportunities for service and education offered by the Relief Society.

Leadership Week at B. Y. U., Provo

Leadership Week has proved so valuable that all over the Church thousands turn their thoughts to the B. Y. U. and wish they could avail themselves of the wonderful opportunities the school offers. No one can tell how far-reaching are the effects of this week of intensive work. New thoughts are planted, new vision is enjoyed by those who attend and they give uplift to others when they return to their homes.

Lesson Department

Theology and Testimony

(First Week in May)

Zion, The New Jerusalem

1. *The Term Zion.* The term "Zion" as it appears in the scriptures is variously applied, chiefly as follows:

(a) To Mount Zion, a hill in the city of Jerusalem, and in a less definite way to the city of Jerusalem itself.

(b) To the City of Enoch. (Moses 7:18-21.)

(c) To the people of God, called the "pure in heart." (D. & C. 97:21.)

(d) To the entire North American continent. (*History of the Church*, Vol. 6, pp. 318, 319.)

(e) To the location mentioned by Micah from which the law shall go forth in the last days. (Micah 4:2.)

The Zion with which this lesson is concerned is the one mentioned by Micah.

2. *Scriptural Predictions.* The scriptures are replete with predictions concerning the establishment of Zion in latter times. Micah of old said: "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." (Micah 4:1, 2.) Micah's statement thus plainly indicates the existence of two holy cities in the last days, namely, Jerusalem in the land of Judea, and Zion, the location of which he does not mention.

3. *Location of Zion.* The Nephite prophets were much more definite concerning the location of Zion, the New Jerusalem. Ether, the last of the Jareditic prophets, plainly foretold that "a New Jerusalem *should be built upon this* (the American) *land*, unto the remnant of the seed of Joseph, for which things there has been a type." (Ether 13:6.) On the occasion of the Master's visit to his people on the American continent, he spoke concerning Zion as follows: "I will establish my people, O house of Israel. And behold, this people will I establish *in this land*, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you." (III Nephi 20:21, 22.) Speaking of the repentant Gentiles, the Master said further: "They shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem. And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also

will be in the midst." (III Nephi 21:23-25.)

4. *Exact Location Revealed.* In March of 1831, a few weeks after his first arrival in Kirtland, the Prophet received a revelation that contained the following: "Assemble ye yourselves together ye elders of my church; *go forth into the western countries,* call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me. And with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you. And it shall be called the new Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion." (D. & C. 45:64-67.)

5. A month or so later the Prophet himself journeyed from Kirtland to Independence, the last three hundred miles of the distance on foot. When he reached his destination, tired and footsore, he was evidently not favorably impressed, particularly with the people. He said: "Our reflections were many, coming as we had from a highly cultivated state of society in the east, and standing now upon the confines or western limits of the United States, and looking into the vast wilderness of those that sat in darkness; how natural it was to observe the degradation, leanness of intellect, ferocity, and jealousy of a people that were nearly a century behind the times, and to feel for those who roamed about without the benefit of civilization, refinement, or religion; yea, and exclaim in the language of the Prophets: 'When will the wilderness blossom as the rose? When will Zion be built up in her glory, and where will Thy temple stand, unto which all nations shall come in the last days?' " (*History of the Church,* Vol. 1, p. 189.) The Prophet records that the Lord did not keep them waiting long for an answer. Here it is:

"Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints. Wherefore, *this is the land of promise, and the place for the city of Zion.* And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, the place which is now called *Independence is the center place;* and a spot for the temple is lying westward, upon a lot which is not far from the court house." (D. & C. 57:1-3.)

6. *Immediate Preparations.* With characteristic energy and dispatch, the Prophet proceeded immediately to carry out the instructions of the Lord. He wrote a long letter descriptive of the country now called Zion, for distribution among the saints everywhere; (*History of the Church,* Vol. 1, pp. 197, 198.) He encouraged the saints to purchase land in the neighborhood; and he appointed brethren to have charge of the proceedings. The Lord cautioned, however: "Let the work of the gathering be not in haste, nor by flight; but let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time." (D. & C. 58:56.)

7. The Lord further said. "My law shall be kept on this land. Let no man think he is ruler; but let God rule him that judgeth, according to the counsel of his own will, or, in other words, him that counseleth or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." (D. & C. 58:19-21.) Doubtless all these were timely instructions.

8. *Foundations of Zion Laid.* Within a few days after the exact location of Zion was revealed, the Colesville branch of the Church, consisting of about sixty souls, arrived at Independence. On the second day of August, 1831, the Prophet assisted these people in laying the first log for a house, as a "foundation of Zion," in Kaw township, within the present limits of Kansas City. The log was carried and put in place by twelve men, in honor of the twelve tribes of Israel. The place was then appropriately dedicated as the land of Zion by Sidney Rigdon and accepted as such by the voice of the people. After the prayer had been offered Sidney Rigdon arose and said: "I now pronounce this land consecrated and dedicated unto the Lord for a possession and inheritance for the Saints, and for all the faithful servants of the Lord to the remotest ages of time. In the name of Jesus Christ, having authority from him. Amen." (*History of the Church*, Vol. 1, p. 196.)

9. *Forebodings of Sorrow.* Much was expected of the saints who gathered at Zion. They were regarded as the chosen people of the Lord. All who were strong enough were expected to live the United Order and otherwise keep all the commandments of God. On the other hand, they had been in the Church but a short time and therefore did not possess the maturity that many of the saints possess at the present time. Moreover there were a few among them who were not truly converted to the faith. In consequence of these and other conditions, the members of the Church as a whole did not fully comply with all that was expected of them. The Prophet foresaw this condition as early as January, 1834, and in a letter to Wm. W. Phelps, then in Missouri, wrote in part, as follows: "The Lord will have a place whence his word will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in his sight, he will seek another people; for * * * they who will not hear his voice, must expect to feel his wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent, is the voice of God to Zion. * * * I say unto you, hear the warning voice of God, lest Zion fall." (*History of the Church*, Vol. 1, p. 316.)

10. *Expulsion from Jackson County.* The saints were expelled by mob violence from Jackson county—in which Independence "the center place" is situated—in the early winter of 1833, scarcely two and one-half years after its settlement by our people. The details of this inhuman affair need not be related here. When word of this calamity reached the Prophet at Kirtland, the Lord gave him a revelation containing the following:

"I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions;

yet I will own them, and they shall be mine in that day when I shall come to make up my jewels. * * * There were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. * * * In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me." (D. & C. 101: 2-8.) Again: "I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation." (D. & C. 105:7.)

11. *Redemption of Zion Postponed.* While enroute to Missouri with Zion's Camp, in June of 1834, the Prophet received a revelation in which the redemption of Zion was postponed "for a little season." Here are the Lord's words: "In consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands." (D. & C. 105:9, 10.)

12. *Project Not Abandoned.* The redemption of Zion is only temporarily abandoned, and in course of time will be resumed. Touching this matter, the Lord says: "Zion shall be redeemed, although she is chastened for a little season." (D. & C. 100:13.) Again: "Zion shall not be moved out of her place, notwithstanding her children are scattered. They that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion—and all these things that the prophets may be fulfilled. And, behold, there is none other place appointed than that which I have appointed neither shall there be any other place appointed than that which I have appointed, for the work of the gathering of my saints—until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains or the strength of Zion." (D. & C. 101:17-21.)

13. The Latter-day Saints are looking hopefully forward to the time when the Lord will see fit to begin again the work of Zion's redemption. Zion, however, will not be redeemed by individuals who disregard the word of God, for, "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself." (D. & C. 105:5.)

Suggestions for Discussion and Review

1. Under what conditions was the exact location of Zion revealed? Give in as much detail as possible.
2. In what respects is Jackson County, Missouri, ideal as the "center place" of Zion?
3. Why was it necessary that the saints at Zion be unusually strict in their attitude toward the law of the Lord?
4. What conditions will prevail in Zion that do not prevail among us at present? Enumerate them.
5. When and under what conditions will Zion be built?
6. Describe the character of the individuals who will assist in building Zion.

Teachers' Topic

BE OF GOOD CHEER

The center color in life's bouquet is cheerfulness. With a bowed head one sees only the ground, and we must look up.

Rupert Hughes says: "We are actors in one of the most exciting dramas of all history. Each one has a part to play and is entitled to a thrill. We get it if we have the right attitude."

History will record many heroic deeds done during this glorious battle. Cheerfulness will keep the sparks of courage glowing, and help us to look up and ahead.

Ella Wheeler Wilcox well said: "The one worth while is the one who can smile when everything goes dead wrong."

Not just what one does and says, but what others do because of his influence is worth while.

What happens to us matters less than how we take it. Our own attitude conditions the weight of our load. This is illustrated by the boy who was overtaken carrying another child up a steep hill. When the passerby said, "Too bad you must carry such a heavy load," the boy retorted, "Oh, it isn't very heavy, he's my brother."

When facts or circumstances are met squarely and cheerfully, the battle is half won. Cheerfulness overcomes fear and self-pity; it fills the humblest home with peace and sunshine.

Consideration of other's happiness helps one to be of good cheer. "Tears dry soonest in the eyes that see another's pain."

The President of the United States requests that a "united nation banish all fear and face the sunrise of a new day." We shall not fail him.

Literature

(Third Week in May)

THE MESSAGE OF A GREAT MASTER

THE TEMPEST—SHAKESPEARE

"What a piece of work is man. How noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action how like an angel! in apprehension, how like a God! the beauty of the world! the paragon of animals!"

—*Hamlet.*

The desire and struggle for Happiness has brought about Man's highest development. Through a succession of experiments, mistakes, and penalties he has learned to know the laws of his own being, physical, intellectual, and spiritual, also the great universal laws.

Above the ancient world soared the mysterious import of human life. Philosophers and priests strove to find an answer to the mystery. The accumulated wisdom of the Greeks offered to Man the philosophy "Know Thyself" for "Man is the measure of all things." The prophetic wisdom of the ancient He-

brews exhorted mankind to "Know God"; later Jesus issued the injunction "Be Ye Perfect," for "You are also His offspring."

The master spirits of literature have striven to understand the divinity of man and to find the meaning of life.

The Great Problem

William Shakespeare, who learned to understand human nature because as a man he felt and thought, rejoiced and suffered, brooded and dreamed, recorded "perhaps the richest and most varied creation from the genius of one man in the history of the world." This "giant of Parnessus' hill, the pride, the monarch of mankind" who has molded the spiritual hues of thinkers, writers, and poets since his day, is still a problem to those who try to read him aright. Matthew Arnold in his sonnet on Shakespeare voices the problem:

"Thou are free.
We ask and ask—Thou smilest and art still,
Out-topping knowledge.
* * * * *
And thou, who didst the stars and sunbeams know,
Self-school'd, self-scann'd, self-honor'd, self-secure,
Didst tread on earth unguess'd at."

What self-schooling and self-security made Shakespeare the creator of literature that has influenced the intellectual life of the whole civilized world? This is the great problem.

The reader of Shakespeare, who is anxious to understand the human spirit concealed there, declares, "I will not let you go until you have confessed to me the secret of your being." For almost three centuries it was the custom to say, "We know nothing about Shakespeare." There are today many literary scholars who have sincerely and reverently sought to understand their great master. Among these reverent scholars the outstanding are: Sir Arthur Quiller-Couch, Edward Dowden, and George Brandes. Their method was to look at the poet's life work as a whole in order of sequence and to discover, if possible, the life experience that prompted the different creations.

Mystery surrounds the details of the life of William Shakespeare. His early life at Stratford-on-Avon, England, was marked by adversity—his father's loss of property, the suffering of a debt burdened family, the disgrace of his own public whipping at the command of the lord of the manor, his early marriage at the age of eighteen to a woman eight years his senior. So the young man left Stratford for London to make a name and a fortune. Of the name we shall have much more to say; of the fortune, in little over ten years the debt-burdened father was made a landowner and a gentleman with a coat of arms, while the actor himself became the owner of New Place, the largest manor in Stratford.

Shakespeare arrived in London when the Elizabethan glory was at its brightest. Religious freedom, political power, cultural aristocracy gave a zest to life. It was the springtide of a great nation's spirit. Social activities were marked by a splendor and extravagance hitherto unthought of. Wealthy noblemen became patrons of bands of entertainers for private and public revels. It was to this Bohemian splendor that the young Shakespeare became attached

as a member of the Earl of Leicester's company of players. Shakespeare soon attracted attention through his ability to revise old plays, and by his own personal charm. The complex life of the period contributed much to the poet's growth. In the first period of Shakespeare's dramatic growth, we see the zest for life and love—the conceit of the age being "a man is master of his liberty"—reflecting the life of youth, life without any serious purpose. This period of literary beginnings over, the genius of Shakespeare began to assert itself. The first great masterpiece was "A Midsummer Night's Dream," a festival play or masque, a whimsical play of faries and clowns, a triumph of lyric grace. In it we see Shakespeare eager for recognition as a poet, a higher honor than that given to a mere playwright, an honor such as the age had conferred on the great poet Edmund Spencer.

The growth of the national spirit of the Elizabethan period reached its climax with the supremacy of England over Spain by the defeat of the Spanish Armada The expression of patriotism by the dramatists took the form of historical plays, the lives of the great kings of England. Shakespeare's voice soared above his contemporaries in patriotic enthusiasm:

"This royal throne of kings, this sceptr'd isle,
This earth of majesty,
* * * * *
This blessed plot, this earth, this realm, this England."

The historical plays of Shakespeare were not merely chronological studies, in them we see the elements of weakness and struggle as revealed by the behavior of men given power and authority. With almost sympathetic touch Shakespeare makes Richard III one of Nature's victims, deformed of body and chaotic of soul. Henry V is a presentation of English patriotism, also Henry V represents Shakespeare's ideal of manhood, heroic and practical. Looking at the material world of events and things Shakespeare is purely objective, evaluating the qualities of leadership in men—sources of power and weakness, causes of success and failure.

The events of Shakespeare's life now led him to be his own Romeo. He abandoned himself to love, the love of a dark lady of the Queen's court, highborn, beautiful, and accomplished. This love first brought a joyous quickening to his life. Then he was wronged by his friend. The drama "Romeo and Juliet" and the sonnets are a record of this love, first the beauty of love, and later the bitterness of the realization that passion is not love. During the period of love's happiness, Shakespeare's brilliance of expression reaches great heights. It seems as if his whole life was bathed in sunshine; then it seems as if the joy of life is suddenly blotted from his being. The laughter of comedy gives way to the gloom of tragedy—Romeo becomes Hamlet.

From the period of storm and stress Shakespeare emerged as Hamlet:

"For who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely,
The pangs of despis'd love, the law's delay,
The insolence of office, and the spurns
That patient merit of the unworthy takes."

Penetrating deeply into the facts of life, he saw but darkness—"wordy morality, double-tongued falsity, perpetual hypocrisy." The problem of the relation of good and evil in the world was a mystery, and Shakespeare's thought no less than Hamlet's "beats at the locked door of the mystery." The tragedies followed, "Macbeth," "Othello," "King Lear," "Anthony and Cleopatra," and the others—dramatizing ambition, jealousy, ingratitude, sensuality as tragic elements in human life. "King Lear" is the most imposing and the most extensive tragedy. It has been called a world tragedy, because it is the tragedy of the ruin of the moral world: "When he who is noble and trustful like Lear is rewarded with ingratitude and hate; when he who is honest and brave like Kent is punished with dishonor; when he who is merciful like Gloucester, taking the suffering and injured under his roof, has the loss of his eyes for his reward; when he who is noble and faithful like Edgar must wander about in the semblance of a maniac, with a rag round his loins; when, finally, she who is the living emblem of womanly dignity and filial tenderness towards an old father who has become as it were her child—when she meets her death before his eyes at the hands of assassins! This is the titanic tragedy of human life."

Out of the gloomy sky the sun shone again for Shakespeare. The tragic note ends in the last frenzied shout of indignation in "Timon of Athens," and a new note is struck in the last plays "Pericles," "Cymbeline," "Winter's Tale," and "The Tempest.' There seems to be no evidence to help us to find a direct cause for this change. This is the last period of Shakespeare's dramatic activity—autumn with its clarity of atmosphere and its variety of hues. Shakespeare, master of himself, his emotions and his thoughts, accepts the fact of a moral order in the universe. He now knows of a surety that the divine presence is never absent in the world. In the last dramas we see the new world of the poet, a world of infinities. He saw life with increasing clarity, "the ethical relation of the individual to society and to his environment, the significance of character as a product of the will, and the gradation of qualities in a scale of spiritual values." In this new world we have altruism and reconciliation instead of selfishness and revenge, love is a beautiful thing, and the true freedom of man lies in service. The last plays are the testimony of a great philosophy of life. In the last dramatic work of the master, "The Tempest," Shakespeare became Prospero, a priest, teaching to all the harmony of life.

What then is the reward of the reader who has sought to solve the problem of Shakespeare, who was in turn Romeo, Hamlet, and Prospero? In the words of that great scholar of Shakespeare, Edward Dowden: "Shakespeare does not supply us with a doctrine, with an interpretation, with a revelation. What he brings to us is this—To each one courage and energy and strength to dedicate himself and his work to that, whatever it be, which life has revealed to him as the best and the highest and the most real."

The Tempest

This drama has been called Shakespeare's "Book of Revelation." It is in reality a poem cast in dramatic form and as such is one of the most beautiful creations in English poetry.

As one reads the fairy-like fable of the poem, there is a haunting sense of a spiritual significance. The play is a wedding play, similar to "The Midsummer Night's Dream," written for the celebration in honor of the betrothal of the Prince Palatine and the Princess Elizabeth.

There is very little knowledge of any source from which "The Tempest" might have been drawn. It is possible that the legend of the banished Duke and his daughter was derived from an old play by Jacob Ayres of Nurenburg, an adaptation of a Spanish story found in "Winter's Nights" by Antonion Eslava. It has been suggested that the island setting of the drama was suggested by an account of the shipwreck of Sir George Sommers off the Bermudas in 1610. The wrecked sailors of the "Sea Venture" reported the "Isle of Devils" to be an enchanted place with heathen people and mighty tempests.

Prospero, the Duke of Milan, became so absorbed in his intellectual life that he entrusted the care of his realm to his brother Antonio. The brother in alliance with the Duke's enemies, Alonzo, King of Naples and his brother Sebastian, succeeded in deposing Prospero. The Duke and his three-year-old daughter, Miranda, were carried out to sea and placed on an old abandoned ship. A loyal friend, Gonzalo, supplied the outcasts with provisions, clothes, and the precious books of Prospero. The ship was driven ashore upon an island with one strange inhabitant, a primitive man, Caliban. Caliban is a strange creature, the son of a witch, Sycorax. He is a primitive creature, more of an animal than a human being, the essence of grossness. He yields to the kindness of Prospero, but serves always with rebellion. Prospero, soon after his arrival upon the island, releases Ariel, a creature who has been imprisoned in a tree by the witch. This creature, more a spirit than a human being, with strange ethereal qualities, serves Prospero gladly on the promise of complete freedom in the future. With Ariel and Caliban to do his bidding Prospero lives happily on the island, devoting himself to the enjoyment of nature, the cultivation of his mind, and the education of his daughter. Twelve years pass happily on the enchanted island before the drama opens.

A storm is lashing the shore of the island. Prospero and Miranda watching the course of the storm see a noble ship wrecked. Miranda pleads with her father to use his magic powers to allay the waves lest some noble creature be dashed to pieces in the wreck. He does as his daughter requests. With the advent of strangers to their island world, it is necessary that Miranda should know the story of their banishment, because the storm has brought their enemies to their shores. Ariel now returns to report that he has done his master's bidding. The enemies are wandering about the island unharmed while Ferdinand, the King's son, has been left alone in an odd angle of the isle. Ariel proud of his accomplishment, requests the long-promised freedom. Prospero, reminding Ariel of his age-long imprisonment, promises the freedom after two more days of service. Ariel now takes the shape of a sea-nymph, invisible to all but his master. Caliban enters carrying wood for his master. He also is rebellious in his bondage. Prospero reminds him of the kind treatment he received until in his earthy vileness he sought to violate the honor of Mi-

randa. Until Caliban conquers his animal nature he must remain a slave driven by stripes.

Ferdinand, alone and brooding, hears the singing of the invisible Ariel. Following the injunction of the song "Come unto these yellow sands," he follows the invisible singer. The singer-guide tells Ferdinand that "Full fathom five thy father lies." Ariel takes him after much wandering to Prospero. Miranda is captivated by the brave form of Ferdinand, to her virgin innocence he appears a thing divine. Ferdinand, in turn, is entranced by the virgin beauty of Miranda. Prospero, seeing the result of the meeting of Ferdinand and Miranda and not willing that love be too freely given or too lightly taken, treats Ferdinand with bruskness and orders him to the menial tasks of Caliban.

Meanwhile, Alonzo, Sebastian, Antonio, and the sailors are roaming about the island. By gentle music Ariel puts all to sleep except Sebastian and Antonio. These men plan to murder their king so as to obtain his kingdom. In another part of the island two others of the shipwrecked party discover Caliban and learn his story. Telling the men that the Duke has cheated him out of his island home, Caliban plots wth the men to dispatch Prospero, burn his books, and take the island for themselves. Somehow Caliban feels that Prospero's superiority is due to his knowledge; he hates him for this strange power.

Ferdinand, meanwhile, is occupied with the menial tasks assigned him by Prospero. Miranda comes upon him carrying logs, and sorrows at the task. She offers to bear the logs for him if he will but rest awhile. Ferdinand refuses the aid, explaining his willingness to be a slave for her sake. Love brings a new beauty to life for both. Miranda in the marvel of the revelation gives herself to Ferdinand in a beautiful love scene. Prospero, satisfied with the outcome of Ferdinand's trial, bestows his daughter's hand upon him. The lovers are entertained at a betrothal feast. Prospero with his magic powers produces a fairy pageant in which Ceres and Iris bring useful gifts to the lovers, while Juno sings a betrothal song nymphs and fairies dance around the couple:

"Honor, riches, marriage-blessing,
Long continuance, and increasing,
Hourly joys be still upon you!
Juno sings her blessings on you."

The entertainment is interrupted by the news of Caliban's conspiracy and the plot to murder the king. Ariel is dispatched to frustrate the plans. The conspirators are assembled before Prospero, they have suffered much through hunger and discomfort. Prospero has decided to be merciful to his enemies—"the rarer action is in virtue than in vengeance." Prospero, clad in his magic robes, assumes his greatest role:

"Now does my project gather to a head
My charms crack not; my spirits obey; and time
Goes upright with his carriage."

All his wisdom is to be displayed as he handles his enemies. Prospero reveals his identity to them forgiving them fully. Ariel attires Prospero in the emblems of his lost glory, ducal hat and rapier, as he sings the song, "Where the bee sucks there suck I." Miranda and Ferdinand, the betrothed, are presented to the King. By common consent Prospero is to be restored to his dukedom.

Life on the enchanted island is

closed. Prospero takes leave of the magic elves that have done his bidding:

"But this rough service
I here abjure, and, when I have requested
Some heavenly music, which even now I do.
* * * I'll break my staff,
And deeper than did ever plummet sound
I'll drop my book."

The parting of the master spirit with his servant Ariel is touching:

"My dainty Ariel! I shall miss thee,
Be free, and fare thee well."

Prospero has attained the highest level of attainment, the moral level. He is master of his own being. He will always maintain his dream rights, however:

"We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep."

As a man now he goes to accomplish his duty, to promote the welfare of his kingdom.

Many interesting and curious interpretations have been given to this last play of Shakespeare. By many, Prospero is Shakespeare himself, the neglected dukedom is his home at Stratford, the enchanted island is the world of the theatre, and the magic art the dramatic power of Shakespeare. Like Prospero, Shakespeare "had sacrificed his position to his art, and like him he had dwelt upon an enchanted island in the ocean of life. He had been its lord and master, with dominion over spirits, with the spirit of the air as his servant and the spirit of the earth as his slave. By his magic art graves had opened, and the spirits of the past had lived again." Just as Ariel had longed for freedom, the genius of Shakespeare longed for rest. With such an interpretation, "The Tempest" is Shakespeare's farewell to his art.

Another interpretation of "The Tempest" is most worthy of our attention. In the drama Shakespeare has represented mankind as he has come to understand it. Prospero represents the highest development of mankind, he is the product of a harmony of body, mind, and spirit. In Caliban we see an undeveloped man, a creature of the senses, almost an animal as he lives to satisfy his appetites and his passions. Ariel is a simple spirit, a body without a sense, subject to the bidding of a greater spirit. He longs always for freedom to become an individual and work out his own destiny. The events of the drama represent the conflicts of life in which man attains his highest development; man with his own being—physical, mental, and spiritual, man with society—the use of his powers for constructive ends.

Whether "The Tempest" be the message of a poet or a priest, Shakespeare or Prospero, its message brings a beautiful interpretation of the meaning of life, The Quest for Happiness.

Suggestions for Study

A. Materials.

1. The Story of the World's Literature. *Macy* Chapters 25-27.
2. Tales from Shakespeare. *Lamb*
3. The Tempest. *Shakespeare*
4. Shakespeare, His Mind and Art. *Dowden*

5. The Life of Shakespeare. *Lee*

B. Program.

Music:

Songs from "The Tempest."

Discussion:

a. Shakespeare's Experience with Life.

b. Shakespeare's View of Life.

Story:

The story of the drama, "The Tempest."

C. Method.

The purpose of the lesson is to bring an understanding of a beautiful philosophy of life as revealed by a master spirit of literature in his work.

Social Service

(Fourth Week in May)

CONSTRUCTIVE USE OF OUT OF SCHOOL TIME

LESSON XVII

Of schools in 1845—Caldwell & Courtis say:

"Schools were in session all the year round, but apparently there were many and frequent vacations, varying in length. Every Wednesday and Saturday afternoon throughout the year and all fast days were holidays. National holidays, like Christmas, Thanksgiving, Fourth of July, Election Day, etc., were also observed, and there were many short special vacations. Specifically mentioned as vacations are the week beginning on the first Monday in June and the remainder of the week after the exhibit in August and the two succeeding weeks." (Then and Now in Education, p. 13.)

With such a program the use of out of school time is not so important. At the present time in most American rural areas the school season is from twenty-eight to thirty-six weeks in length. This leaves from sixteen to twenty-four weeks out of school. In cities the school term is generally longer and the vacation period correspondingly shorter. In most rural localities the vacation period is scheduled at the time when the children can labor most profitably in raising or harvesting the crops. The city vacation time is almost universally the midsummer.

The aim of this lesson is to point the way to parents for planning the non-vocational part of the activities of the summer. The lesson will set forth some aims and ideals. The class members will have the responsibilities of planning the concrete detailed expression of these.

The theme of the lesson is found in the following paragraph from the report of the White House Conference—p. 170.

"A progressive educational policy which provides an educationally and healthfully sound and complete program throughout the entire year, including the long summer vacation, which has become a major problem in child education. Rightly directed the vacation becomes an asset; but wrongly managed or neglected, a serious detriment to child health and development. Every school should assume leadership in securing for the child during the summer vacation, opportunities for healthful and creative activities."

In a recent article is found the following statement of the aim of the lesson:

"The objects to be sought are fourfold, relating to health, pleasure, the background of experience and the broadening of the child's horizon." (H. G. Bull: Vacations for Children—Hygeia, June 1932, pp. 534-536)

Suggestions for Procedure:

1. By discussion have the class members decide clearly whether their vacation problem is essentially one of providing relaxation from a term of formal, straining, uninteresting school life, or whether the school is modern, providing a variety of healthful activities so that the vacation problem is essentially one of carrying on in a constructive way. This analysis of the life of a child in the local school will point the way to the selection of proper vacation programs.

2. The material outlined for reading is interesting and complete. Take all of the time that is necessary to discuss the topics and questions given in the reading guide.

3. Use the supplementary material as helps in discussing these points.

Reading guides for the class members: Personality, pp. 31-39.

School seems to be taken for granted for part of the year.

Three problems are implied in the opening paragraphs. These should be carefully noted.

1. The value of the alternating program of school and vacation.

2. The temporary management troubles of the parents during vacation time.

3. The permanent educative value of the use of out of school time

Pages 32-33 give a detailed argument in support of this third point.

The educational objectives of vacation activity are listed as follows:

1. Physical welfare or health.
2. Teaching children to face the realities of life.
3. Teaching the value of cooperation.
4. Making life richer.
5. Developing wider interests.
6. Recapturing eagerness or "the thirst for life."
7. Integrating the personality.

A paragraph is written on each of these. After reading you may want further information about some of them.

The practical suggestions weave themselves around the idea that parental memories do not interpret the present child world but that social conditions of today call for a program of utilizing the facilities now available for vacation activities. The following questions are answered somewhat definitely:

What is a desirable program for summer play schools?

What educational activities are desirable for regular summer school classes?

What are the possibilities of summer camps?

What are the limitations of summer camps?

What is necessary to build a satisfactory neighborhood play organization?

Describe a "proper variety" of activities for a neighborhood or home program.

What are the special problems of the rural child?

Supplementary Material:

1. What is meant by "Integrating the Personality?"

"A man's personality is revealed

in the way he thinks, feels, acts with regard to his daily life situations. In truth, the way one meets life situations is a true index of personality for after all, one's personality is simply character in action.

"The way a child learns to respond to his many daily life situations thus determines his character or personality. Left unaided and unguided, he will often respond in ways that are socially desirable, exhibiting such traits as cooperation, sympathy, and service. In far too many instances, the clash between impulsive desires and duty is disastrous, developing such traits as loss of self-control, attitudes of failure, inferiorities, selfishness, and sullenness. Such maladjustments tend to make the child a misfit in group living. He is said to be abnormal, to possess a distorted or warped personality. He is doomed to failure and unhappiness. Guidance, then, at all those points in his experience where wrong choices are likely to be made is the child's birthright. He was not born for failure and misery.

"The crucial factor, then, in the building of the stable character, the integrated personality, is child guidance in all those experiences which cause him to respond in ways unwholesome either for himself or for society. These life situations may be classified into three groups: (1) work situations, (2) civic-social situations, and (3) leisure situations." (Germane: Integration of the Personality. Dept. of Superintendence of the N. E. A. 1931).

2. Releasing the creative activities.

Quotations from Cobb: The New Leaven.

1. "One evening, as I read scenes from a narrative poem that I had been writing, the scene of which was laid in ancient India, she sat on the floor in the midst of the family drawing illustrative pictures as I read. Some eight illustrations were made within an hour and a half, wonderfully catching the spirit of the poem and its Oriental atmosphere, surprisingly correct in accessories of Oriental costume and physiognomy. How she got that Orientalism into the pictures, and the expression of rhapsody in some of them describing an Oriental saint, it is difficult to say; because one never knows how much of our creational expression in life comes from the subconscious memory and how much from inspirational sources beyond that." (pp. 132-3).

2. The following is quoted from a letter to a so-called progressive school which really states the purpose of well planned vacations.

"We keenly appreciate what the school has done during the past year for our three boys. The happy combination of freedom and skillful stimulus in an environment of well-chosen materials has aroused their eager interest and has developed their ability for independent and creative activity. We have been particularly delighted at the emphasis you have placed on esthetic expression for each child, regardless of age or special aptitude. The orchestra, the weaving, the modeling, the fresco painting, the gardening, the building, the play-acting, the singing, the dancing have done so much to enrich the children's outlook and capacity for enjoying life. We have been glad too that they have been getting the significance of everyday things in their walks and trips. Perhaps, above all, we have appreciated the love and understanding you have all given the individual development of these three quite different personalities. We have actually seen each

boy grow under it— Ben in interest and character, Jack in the assertion of his own personality, and Peter in observation and coordination." (pp. 138-9)

3. "Creative desire on the part of the young child naturally expresses itself in handwork and crafts, in the arts of modeling, painting, music, poetry, drama, and rhythmics." (p. 139)

4. "Also in other forms of art-expression using different mediums, such as paper cutting, clay modeling, ivory-soap carving, w o o d w o r k, handicrafts of various kinds, children show marvelous courage, skill and creative power." (p. 149)

5. "Of the value of music in the life of the child, Mr. Surette has this to say: 'Music, it may be pointed out, is the one form of activity in which a whole school can take part while at the same time creating something beautiful. It is like play minus the exuberant physical activity but plus an exuberance of the spirit. It requires the most accurate teamwork, it is unselfish, it awakens sympathy, creates joy, frees the soul and subtly harmonizes the physical being. What school can afford to neglect it? What school can afford to offer its children anything less than the whole of it." (p. 144-5)

6. "Dramatic expression in the acting of plays is a very important factor in the emotional and esthetic development of children. In many of the progressive schools such expression differs radically from the ordinary form of school dramatics; first, in that here every child in the group takes part; and secondly, that the acting flows naturally and genuinely from the child's own consciousness instead of expressing an artificial mode set for it by someone else." (p. 151)

7. "Even in play— or one might say—especially in play, the child is creative. Here are no hampering forms, no technique or modes already established to which the child soul must adapt itself in order to express. In play the child finds utmost freedom to be itself. In play the child, furthermore, is satisfying only its own vivid desire. In play, therefore, more than anywhere else, the child shows those qualities of the true creator,—imagination, initiative, inventiveness, resourcefulness, persistence in the face of difficulties, and a marvelous power of adapting material at hand to an inner purpose. As I write, children outside are improvising a military camp. One boy had a vivid idea which came to dominate the group. First it was drill with wands; then mimic warfare from behind every vantage point; next a Red Cross unit sprang into existence and a stretcher was improvised out of two wands and a raincoat. There came up a rain. This, instead of putting a damper on the project, only heightened creativeness by suggesting the need of shelter. Raincoats spread over chairs furnished temporary shelter, but a more permanent form being desired the next move was to build a frame and stretch over it pieces of canvas, o i l c l o t h, gunnysack—anything which came to hand. The next day a boy brought a pup tent. This has been set up in the back yard. Where and how will it all end? Such play of the imagination is bound by no external goals. In this fact inheres its charm; and this is the nature of true creation, that the end is not foreseen from the beginning." (pp. 153-5)

3. A combination of work and play suggestions is found in the following plan suggested by Pulliam in his

"Extra Instructional Activities of the Teacher. (pp. 286-287.)

A Boy's Vacation Program

I. Work Activities.

1. A vacant lot and home gardening contest for which ten prizes are offered by the Rotary Club.

Division I for boys under 12.

Division II for boys between 12 and 17.

Last year 141 gardens were registered. Each one of these gardens was assigned to a member of the Rotary Club who was its sponsor. This sponsor made regular visits to the garden and gave the boy in charge advice and encouragement. Each boy was, of course, permitted to sell all he raised in his garden. The boy who won first prize in Division II. A fifteen-year-old living in the heart of town, made over $75 clear on the garden that covered less than two city lots.

2. A bureau of employment where farmers and citizens may get in touch with boys to do odd jobs, pick berries, and similar work.

3. The organization of block clean-up squads of boys, to clean up the various blocks of the city.

4. Construction and maintenance of tennis courts and play equipment, and improvement work on the boy's camp.

No charge is made to any boy to go to camp in his turn but he is obliged to do two hours' work each morning for the good of the camp. This summer a dam to make a swimming pool at the camp was constructed entirely by the boys.

II. Play Activities.

1. Camping.

It is possible for every boy in town to spend several weeks at camp if his parents are willing for him to go. He needs only to pay the actual cost of his food while there.

2. Baseball leagues.

Junior league, for boys under 15.

Senior league, for boys between 15 and 18.

The schedule of games and general oversight of the league are in the hands of the director, but each team is organized and managed by the boys themselves around their own natural play-groups. Last year over two hundred boys participated in the baseball games. An all-star team is picked to play in the National Junior Championship elimination contests.

3. Swimming, tennis, and other individual contests.

III. Development Activities.

1. System of recognition.

Medal for achievement of the Playground and Recreation Association of America for general athletic prowess.

2. The Boy Scout Program.

Already organized troops are encouraged to do as much work as possible in camp, and efforts are made to start new troops and to interest all boys. However, a boy does not have to belong to the Scouts to participate in the summer program, or even to go to camp.

3. Pictures and Lectures.

Educational pictures and inspirational short lectures by local men each Saturday afternoon at the City Hall auditorium free to all boys who want to come.

It is hoped that in the future some short courses in motor mechanics, airplane building, carpentry, and agriculture (in connection with gardens) may be offered to boys who will attend them voluntarily an hour or two a day, several days each week."

Supt. Willis A. Sutton of Atlanta,

Georgia, outlines the problem and a variety of programmed activities in the following quotations from a recent article (Sutton: The Wise Use of Summer Vacations—Child Welfare, April 1932, p. 478) A record of the summer activities is kept in points and is given a place beside the school record.

"The old idea of vacation is a relic of the past ages. It was all very well when children were needed to work during the summer, assisting their parents with the harvest and having other things to engage their time.

"I do not underestimate the value of the home training nor the home supervision, but I do say most emphatically that in the average American home today the period of vacation is a taxing, trying period for the mothers and fathers of our land; and for the majority of children it is a waste and an extravagance of time and a type of relaxation that often destroys the mental discipline and organization which has gone on in the regular school during the preceding months. The children of virtually every city in this nation return to school in September exhausted in body, lowered in vitality, and sometimes thoroughly disorganized socially and even morally.

"We have carefully thought out the plan and realize that if 400 points are really made, practically all of the time of the child will be occupied. We have made every effort to give the greatest possible variety to these activities so that every line of work may be encouraged. The children may do such simple things as cutting out pictures and making a scrapbook. They may take care of the baby, set the table, wash the dishes, care for the lawn or automobile; they may look after the sick of their community, write letters, read books, and teach others to play games; they may learn to swim, study works of art or places of historical interest, and do a hundred other things for which credit will be given."

School exhibits, etc., in the fall check up the summer work.

4. Social training in manners, courtesy, and entertaining is possible only in vacation when visiting and entertaining should be encouraged. This is possible on simple scales in the neighborhood and other small groups as well as in distant visiting. This point is especially stressed in H. G. Bull's article "Vacations for Children"—Hygeia, June, 1932.

5. Vacation is a great opportunity period for applying the learning of school. Planning purchases and figuring costs is a good child occupation. Provisions for general reading should be made so that the children may continue their quest for experience in the field of books. Picnics and trips furnish occasion for observing and identifying objects of nature. Telling to others offers occasion for natural language expression.

Divine Relief

By Wenonah M. Shirley

God spoke the word, His servant heard
And turned the mighty key
And opened wide the door which gave
To women liberty.

Oh, mighty seer, oh favored one,
The spokesman of our Lord
Thy name and calling we revere,
And gladly heed thy word,

That set us free from tyranny,
Ah, now we conquer all!
Descend we unto cots of woe
Or rise to congress hall.

To homes of grief, we often go
To carry hope and cheer
And smooth the weary fevered brow
When death's dark form draws near.

Our God, we thank Thee, for thy love,
That guides men's destiny.
We'll prove our faith and gratitude
By always serving Thee.

Home

By Alveretha S. Engar

Home may not be on lofty height,
Nor a mansion by the sea,
Itself not all of my delight,
Yet a charming place to me.

Home may not be a fortress tall
To defend when foes assail,
Yet 'twill safeguard me with loving wall
That the best in me prevail.

Home may not ring with lofty strains
Of music that's all divine,
But harmony and love shall reign
And the joy of peace be mine.

Home may be just a humble place,
But a spot of beauty still—
A scene that Time cannot erase
Nor with new scenes my vision fill.

Great Maker of the Perfect Home,
Send me of it just a gleam,
That I may from this earthly loam
Build the castle of my dream.

Holy Night

Elsie C. Carroll

No Mary; no manger;
No star in the East
Guiding shepherd's glad way
To a shrine.

No sages awaiting;
No songs from the skies
To herald the coming
Of Ruler divine.

Just a form wracked with pain;
A face that's a prayer;
A fear-stricken mate
Who waits for the morn;
The shadow of Death
Sent fleeing by Life.

No night but is holy
When a baby is born.

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